

A SERMON

Preached the 26. day of

May. 1584. in S. Maries Church

in Shrewesbury: Before the right honora-

ble the Earle of Leicester, accompanied with

the Earle of Essex, the Lorde North, di-

uers Knightes; Gentle-men of wor-

thypfull calling, the worshipfull

Bayliues, Aldermen and

Burgeses of the towne

of Salop.

By Iohn Tomkys publick pre-
cher of Gods word there:

Now first published by the authour.

Iam. 3.2.

In many thynges we of-
fend all.

*Seen, perused, and allowed accordyng
to her Maiesties Iniunctions.*

AT LONDON,
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graue, for William Ponsonby.

Anno. 1586.

I ha parole che Eglio
 wotko wotko wotko
 I doo thynke ylla
 wotkya ho padre
 E ho solgato
 Epzlo d'ho mudo
 Topuffe ho padro
 ande zomigudolo mudo
 offe an hagarie o mudo
 mudo koto ho
 Bishoppo O Chetto
 My Phal pice



To the right honoura-
ble, the Lord ROBERT DUDLEY
Earle of Leycester, &c. one of her high-
nes most honourable priuy Counsayle, and
Chancellor of the Vniuersitie of Oxford,
grace mercy and peace, in Christ
Iesus be multiplied.

AS Haue bene reque-
sted (right honou-
rable) by one,
whose motion, in
honest causes, is
ynto me as a commandement,
to bestowe vpon him that sim-
ple Sermon, which by Gods af-
sistaunce, I made before your
Lordship in S. Maryes Church
in Newesbury, the 26. of May
1584. Although my maner haue
bene hetherto, for the most part

The Epistle

rather to delyuer vnto the Church, through my laborious translations, the learning of other, then, in this learned age, to offer to publique viewe, myne own poore trauels: yet because the authority of the requester, then one of my hearers, was so great, and his wisdom so graue that it stoode with dutifull modestie, rather to yeeld than to deny, I foorthwith called my selfe to remembraunce, what I had vttered (as God vouchsafed to inhale me) and committed the same to writing, as leisure did serue me. My trauayle again by me perused, seemed in mine eyes so seclie, that casting it aside as an vntimely bea^rthe, hitherto I haue detracted the performauce of my promise. But nowe considering that a
promise

Dedicatory.

promise aduisedly made, may not rashly be broken, I find my-
selfe in duety forced, to do that,
which in Christianitie, I was
then required. And, acknow-
ledging it my duetie, to vse my
tongue and my penne, rather to
the benefit of my country, then
the winning of credite, I haue
boldly resolved, so to keep pro-
mise, that the good of my ser-
mon, by the benefite of the
print, may become common to
al the godly. Although the mat-
ter therein contained be warrā-
ted by Gods word, and the do-
ctrine therin taught be necessa-
rie for the tyme, yet, because the
maner of the deliuerie there-of
is homely and base, it is altoge-
ther vnworthy in your L. name
to be published, who worthely
are become a patron of the
works

The Epistle

workes of the best learned. Ne-
uerthelesse, since your Lordship
in this my labour hath the best
interest, because except you had
vouchsafed that time to haue
heard me, I had not that daye
spoken (being no ordinary day
of my weekly exercise) and, that
it pleased you of your singular
humanitie, to prooue my duti-
full indeuour, I make bolde in
humblenesse, to offer that nowe
to your eyes, which in dutiful-
nesse I sounded then in your
eares. If I were able to deliuer
vnto you a more worthy mo-
nument of my ductifull thank-
fulnesse, for the manifold bene-
fites by me vnderferued, which
vpon me you haue largely be-
stowed, verely I would be infe-
riour to none of your debtors
in will, which haue them all my
superiours

Dedictory.

superiours in habilitie. And
therefore I hope your H. wil ac-
cept that which I can, seeing I
cannot that which I would. Our
memory cannot commit to ob-
liuion, how curteously you ac-
cepted that meane, and yet wel
meant intertainment, which the
towne of Shrewsburie in dutie
gaue vnto you L. And the po-
steritie, no doubt, shall heare of
your thankefull accepting of
many wel-comes, your cheerful
hearing of many orations, your
circumspect view of the situati-
on and buildings of the towne,
your graue conference with the
Magistrates in the gouernment
there of: your comfortable go-
ing into the free Grammer
schoole, to experience the to-
wardlinesse of the youth there,
your Christian presence in the
Church

The Epistle

Church at the Sermon, your
painefull trauell in arbitrating
controuerfies, your large giftes
vnto maister Bayliffes officers,
your liberall rewardes vnto the
fcholemaifters, your charitable
almes vnto the poore, all the
whiche vertues did then shine
in you, as in a moſte cleare mir-
rour of true nobilitie. Neither
did you forget in that your pro-
greſſe, that you, with the reſt
of Gods children in earth, are
ſtrangers and paſſengers in this
world, (a) as our fathers were,
(b) which *haue not here a continuing
citie, but ſeek one to come.* Therefore
as a prouident peregrine, you
carefully tooke your ſpiritual
repaſt, in euery of your manſi-
ons, in feeding vpon the worde
of God preached before you,
for the better refreshing of the
Church
ſoule

(a) Gen 47.

9.

(b) Heb. 13.

14.

Dedictory.

foule. In this your christian per-
taking of the heauenly foode, it
pleased G o d of his gracious
prouidence, aboue myne expe-
ctation, to vouchsafe, that I did
twise serue at his spiritual table,
once in the countie of Stafford,
where I was borne, and once in
Shrewsburie, where I haue my
charge, The dishes, whiche I
offered to the gastes, were not
dainty (I do cōfesse) yet because
they were wholesome and sauo-
rie, being well seasoned with the
salte of Gods word, I make bold
vnder your honourable prote-
ction, to offer the one of them
to the taste of the godly, that
by this meanes the feast may be
still continued. I doubt not, but
they will take it in good part,
which haue learned, that God,
(*) which fed E L I A s with *bread*

(*) 1. King.
and 19. 6.

The Epistle

(a) Ioh. 6. 11. and *water*, (a) and refreshed hys people with *barly loaves* and *small fishes*, will, that wee craue at hys handes not dayntie, (b) but *dayly bread*, contenting our selues with homely, yet wholesome foode. From others, (if there be any, as I doubt there be manie) whose taste is so curious, that they will not, or stomacke so loathing, that they cannot find any sweetnesse in the word of God, (c) whiche is the foode of the soule, I expect no suche thing, but referring them to the Lord, I humbly desire him of his mercy, (if it be his will) so to purifie their heartes, by the operation of his spirite, (d) that they may taste and see, *how good the Lord is*. (e) So shall wee be blessed, *eating our bread in the kingdome of God*. God long preserve your honour, and so

(b) Mat. 6. 13
Luc. 11. 3.

(c) Deut. 8. 3
Mat. 4. 4.
Luc. 4. 4.

(d) Psal. 34. 9

(e) Luc. 14.
15.

gn 21. 1 (e)

2. 21. 1. 1. 1.

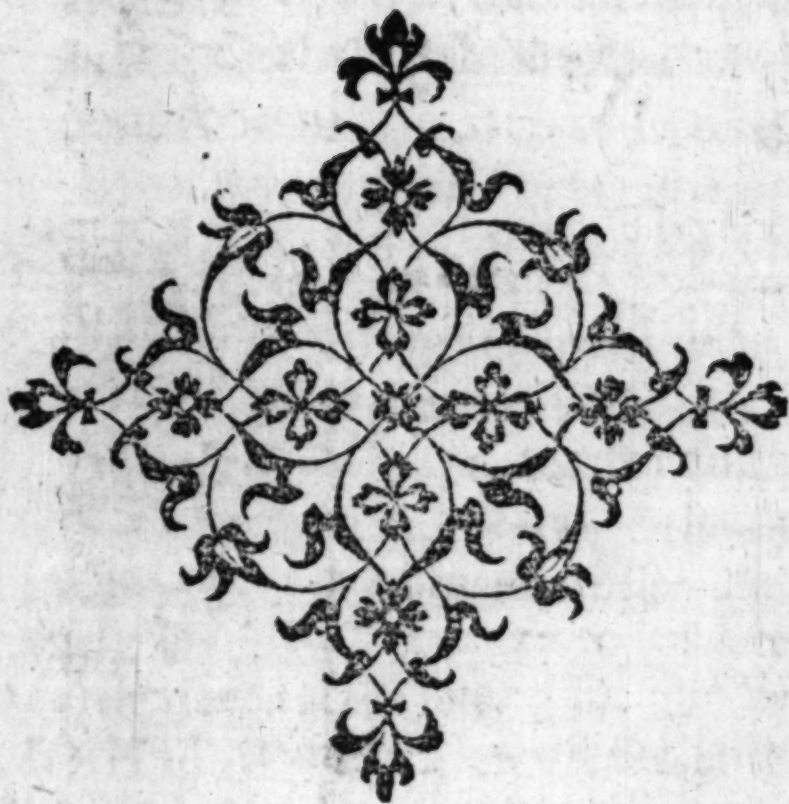
Dedicatory.

so guide you with his holy spi-
rite, that you may more and
more set foorth his glory, bene-
fite hys Church: and pro-
fit your Country. Salop
the 24. of October.

1585.

*Your honours moſte duetifull
bound in the Lord.*

IOHN TOMKYS.



For he walks in affliction

The sorrowful man
shall sing songs of love
and the other man
shall be a sorrowful
soul and the
sorrowful man
shall be a
sorrowful man
and the
sorrowful man
shall be a
sorrowful man

See Adams sermon on Ephes. 5

1. 2.



*A Sermon preached in
Shrewesburie, before the Earle
of Leicester, by Iohn Tomkys,
the 26. of May, 1584.*

Ephesians. 5. 1. 2.

(a) Be ye therefore followers of
GOD, as deare children, And
walke in loue, euen as Christ hath
loued vs, to be an offering and a
sacrifice of a sweete smelling sa-
uour to God.

(a) Eph. 5. 1. 2



★ **U**r heavenly father
is so carefull for
our spirituall suste-
nance (right hono-
rable, worshypfull,
and dearely beloued
in the Lord) that hee giueth vs, not
onely his blessed worde, to become
(a) the foode of the soule, but also (b)
faythfull Ministers to breake vnto
vs the same. Hee sent vnto his aun-
cient

★ The care
of God for
his people.

(a) Deu. 8. 3.

Mat. 4. 4.

Luc. 4. 4.

(b) Mat. 22.

A Sermon preached

- (a) Esa. I. I.
 Ier. I. I.
 Ezech. I. I.
 Ose. I. I.
 Amos. I. I.
 Abdi. I. I.
 Hab. I. I.
 Ag. I. I.
 Zach. I. I.
 Mal. I. I.
 * The summe
 of the Pro-
 phetes do-
 ctrine.
 Ier. 7. 21. 22.
 (b) Esa. 5. II.
 (c) Psal. I. I.
 (d) Ier. 31. 31
 (e) Esa. 8. 1.
 Hab. 2. 2.
 (f) Io. 11. 16.
 Rom. 3. 29.
 * The summe
 of the Apo-
 stles doc-
 trine.
 (g) Mat. 28.
 19. 20.
 Mar. 16. 15.
 Act. 2. 38.
 (h) Rom. 6. 1
 &c.
 (i) Heb. 4. 12
 (k) Num. 12. 17. 1. Cor. 4. 1.

cient people, descended from A-
 braham the Patriarche according to
 the fleshe, his holy Prophetes, (a)*
 to expounde the lawe to them, (b) to
 denounce his curses to the obstinate,
 (c) to publishe his blessinges to the pe-
 nitent, and (d) to foreshewe the newe
 couenaut betweene God and Man
 in Christe the Messias then to come
 (e) And the same Prophetes, by the in-
 strinct of Gods holy spirite, commit-
 ted to writing, for the instruction of
 the posteritie, the summe of the deuine
 Sermons, which they preached to the
 people. Hee hath sent vnto his newe
 people, (f) gathered to geather of the
 beleeuing Jewes and beleeuing Gen-
 tiles, thowwe faith in Christ his Son,
 his blessed Apostles * (g) to preach re-
 pentance for the remission of sinnes,
 (h) to teache newnes of life to the glo-
 ry of God, (i) and to testifie the perfor-
 mance of the new couenaut between
 God and Man, in Christ the Messias
 in their time exhibited. And least the
 Church of God (k) which is his hous-
 houlde, should want the least crumbe
 of

in Shrewesbury. A

of his heauenly foode, the same holie spirite hath moued the Apostles and Disciples of Christ, (a) to reorde in writing the historie, doctrine, and prophesies of the newe couenaunt. Soe bountiful a Father is our God, which giueth vs plentie of heauenly foode, so prouident a Lord is he, whiche sendeth vs from age to age faithfull dispensers thereof.

(a) Io. 20. 31
Reuel. 1. 19.

* The summe of the whole word of God, so gratioously giuen, so faithfully taught, and so necessarilie written, is contained in two poyntes: true fayth, and godly life.

* The sume of Gods word.

* The Apostle Paule hath exactly obserued this methode in this his heauenly Epistle written to the Christians of Ephesus. For in the first three chapters hee proueth that we are (b) iustified not by our workes, (c) but by faith, which is the (d) Gift of God. And in the three last chapters he sheweth, that workes be necessary, because they are the (e) frutes of faith, (f) where by our profession is adozned, (g) and God glorified. That this lesson were

* The methode of the Epistle to the Ephesians.

(b) Rom. 3. 28.

(c) Lu. 17. 5.

(d) Ephe. 2. 8

(e) Gal. 5. 22

(f) 1am. 2. 18

(g) Mat. 5. 16

A Sermon Preached

as well practised, as it may easely be learned, then should we be, *(a)* not onely hearers of the words, but doers of the same. The Apostle hauing taught this doctrine to the Ephesians, and that most plentifully, for the space of *(b)* three yeares, and being therefore become *(c)* a prisoner in Rome, committeth to writing the summe of his doctrine, for y confirmation of y faith of the Ephesians, & the instruction of the ages to come. Wherein he imitateth the auncient Prophetes whose manner was briezly *(d)* to put in writing, that whiche largely they taught. Such loue bare Paul to the flocke of Christ, so perfect a paterne is hee of a godly pastor. Now, for so much as it is so necessarie to learne to beleue aright, *(e)* that thereby we may be iustified, and to liue a right, *(f)* that thereby God may be glorified, I esteemed this text very fitte for this auditoie, because therein the Apostle briezly cōprehendeth both those pointes, although in an altered order first speaking of life, and then of fayth. If the profession of

Chri-

(a) Ia. 1. 22.

18. 28. 31.

31. 32. 33.

(b) Act. 20.

31.

(c) Ephes.

3. 1.

(d) Esa. 8. 1.

Abac. 2. 2.

(e) Act. 13.

39.

Rom. 3. 28.

(f) Mat. 5.

16.

8. 2. 3. 4. 5.

*The distribution of the text.

at Shrewesburye.

Christians were nothing els but an
idle speculation, then were it some-
what to be able to talke of Religion,
although wee liued not religiously.
But Christ, the authour of truth, and
the wisdom of his heauenly father,
hath taught vs, that (a) *in wayn we call*
him our Lord, except we do the wil of his (a) Mat. 7.
father reuealed vnto vs in his word: & 21. 22. 23.
Iames, as a faithfull doctor in y^e schole
of Christ, exhorteth vs to (b) he doers of
the word, & not hearers onely deceiuyng (b) Iam. 1. 22
our selues: what greater care the ought
Christians to haue, than by their god-
ly liues to make their holy conuersati-
on to shine in the world to the glorie
of God, the edifying of his Church,
& to the testimonie in their owne con-
sciences, that they be his children:
** And lest wee should wander out of* * The vse of
the way of righteousness, by framing Gods lawe.
vnto our selues a sayth according to
our foolish fantasies, or a life agreea-
ble to our curious imaginatiōs, God
hath given vs his lawe (c) to meditate (c) Psal. 1. 3.
therein both day and night. Yea, and
that we may bee effectually stirred vp

B

to

A Sermon Preached

to *serue* our heauenly Father without
 feare, (a) in holinesse and righteousnesse
 before him all the dayes of our life, hee
 dealeth with vs in his word diuersly.
 For sometimes hee (b) promiseti his
 blessings to vs, if we obey his sta-
 tutes: Sometimes he (c) threatneth
 his curses, if we transgresse his ordi-
 nances: sometimes he (d) prouoketh
 vs with the remembraunce of his be-
 nefices bestowed vpon vs: Sometimes
 he (e) chasteneth vs with his fatherly
 correction for our amendment. Unto
 these and many other meanes of our
 instruction, set forth vnto vs in Gods
 word, S. Paule in this place adueth
 the very example of God himselfe, to
 be imitated by vs: exhorting vs to be
 (f) followers of God, as deare children.
 Herein appeareth the godly discretio
 of the Apostle, who wel considering y
 we are as childre, not able to practise
 y preceptes of obedience, except we
 haue a paterne to imitate layd before
 vs, nurrereth vs by this meanes in
 the way of righteousness.
 * Now, that we erre not in this imi-
 tation

a Luc .i.74.
75.

b Deu. ii.
27.

c 28.

d Esa. i. 2.

e Pro. 3 .ii.

Heb. 12.

5. &c.

Imitation.

f Eph. 5. 1.

tatiō, taught by the Apostle, we must carefully obserue foure thinges. The first, *Who is to be imitated*: The second, *Why he (that is to be followed) is to be imitated*: The third, *Wherein he is to be imitated*: The fourth: *Of what manner that thyng is, wherein hee is to be imitated.*

* Paule meaning to teache vs by imitation to leade a Christian life, proposeth God himselfe to be imitated by vs, Saying, *a Be ye imitators of God*. Herein we haue a mirror of Gods mercy towards vs, which, as a louing Father, vouchsafeth to instruct vs his children, not onely by his word, but also by his owne example. If Poets haue spared no labour to imitate their Homer, Oratours, their Demosthenes: Philosophers, their Aristotle, that they might thereby attaine to some perfection in their own professions, we Christians may be abashed, yea rather by them condemned, if with all diligence we doe not imitate the mosse excellent and perfect paterne of God himselfe.

B. 2.

But

* Foure things are to be obserued in this imitation.

* 1. God is to be imitated.

a Ephes 5.1.

A Sermon preached

* God is to
be immita-
ted three
waies.

(a) Eze. 10. 5

Reuel. 11. 17

(b) Rom. 16.

27.

1. Tim. 1. 17

* 1. in him
selfe.

(c) Leuit. 20.
26.

(d.) Mat. 5.
44.

(e) 48.

(f) 45.

* But since it is neither conueni-
ent nor possible, that we the creatures
should imitate euery waye God the
creator, who is (a) infinite, and (b)
incomprehensible, it is to be obser-
ued, that in his worde hee proposeth
himselfe thre wayes to be imitated;

* First, *in himselfe*. So did God
set forth his holinesse, as a paterne of
holinesse, to be practised by his anci-
ent people the Israelites, when hee
said: (c) be ye holy vnto me, for I Je-
houah am holy, & haue seuered you
fro other people, that yee should be
mine. And Christ our Saviour, in his
earnest perswasion, which hee vseth
with his disciples, to drawe them to
the perfect practise of brotherly loue,
(which then we shewe, when (d) wee
loue our enemies, blesse them that
curse vs, do good to them that hate
vs, and pray for them which hurt
vs, and persecute vs.) (e) setteth
forth to their imitation the perfect-
nes of the loue of his heauenly Fa-
ther to man-kinde, which (f) maketh
his sunne to arise on the euil & the good:

and

at Shrewesburye.

and sendeib rayne on the iust and vniust.

(a) Yee shall therefore bee perfect (a) 48.

(saith Christ) as your Father, which is in heauen, is perfect. The like may

be obserued, concerning the (b) truth (b) Ro. 34.

of God, which he practiseth in his

promises: (c) his mercie, which hee (c) Ps. 86.5

sheweth to his seruants: His iustice:

(d) which appeareth in all his wates, (d) 145. 17.

(e) his longe sufferance, whereby he (e) 86. 15.

prouoketh vs to repentance: All the (Rom. 2.4.

which are paterns of trueth, of

mercie, of iustice, and of patience by

vs to bee vled. And thus doth God

propose him-selſe in him selſe to bee

imitated of vs, as you haue heard. *. 2. in his

* Secondly God setteth forth sonne.

himselfe to bee imitated by vs in hys

sonne Christ Iesus. Our heauenly Fa-

ther doth knowe the rudenesse of vs

his childezen, who hardly can esteeme

him imitable, which by nature is a (f) Ioh. 4. 24.

(f) Spirite inuisible. Behold there-

fore his fatherly care to lead vs on in

this holy imitation of him-selſe: Hee

hath giuen vs his sonne, (g) who is the (g) Heb. 1. 3.

brightnesse of his glory, and the ingra-

A Sermon Preached

- a Ioh. 17. 5. *ued forme of his person, which being by*
 b Mat. 1. 18. *nature (a) God with the Father, (b) is*
 c Heb. 1. 3. *become man with vs, (c) in whose in-*
 d Ioh. 14. 7. *ward and substantiall brightnesse,*
 (d) *(which we discern by the effectes*
thereof in his visible manhead) as it
were in a glasse, we may behold, & as
it were handle, the infinit & almighty
maiestie, the infinite & incomprehen-
sible loue of God the Father, unto vs
his childezen through grace, that we
might admire the one with all reue-
rence, and imitate the other with all
 e Ioh. 14. 9. *obedience. (e) If we see Christ with*
 the eyes of our faith, then see we the
 f Heb. 1. 3. *Father, (f) whose liuely image he is.*
 g Num. 21. 9. *Now, (g) as Christ is beholden by a*
 Ioh. 3. 14. 8. *true faith, (h) so this fayth is made*
 56. heb. 11. *manifest by workes, (i) and those*
 13. *workes must bee squared by the pa-*
 h Iam. 2. 24. *terne of the workes of Christ, in whō*
 i 1. Cor. 11. 1 *God setteth forth himselfe to be imi-*
 * The *tated.*
 workes of ** But because the workes of Christ*
 Christ of *are of two sortes: some miraculous,*
 two sorts. *wrought in power (k) to declare his*
 k Ioh. 5. 36. *Godhead, & to confirme his doctrine:*
 14. 11. *and*

11

at Shrewsburie.

and some moꝛall, wꝛought in obedi-
ence, (a) to shewe his Man-head, and
to fulfill the lawe: wee must knowe
that hee is to bee imitated in the
last, and not in the first.

a Mat. 5. 17.

* For seeing his *Miracles* were
wꝛought to seale by the trueth of his
Doctrine, that hee might bee belee-
ued, (b) for his woꝛkes sake: and
since hee hath sufficienlie confirmed
his doctrine, by the miracles wꝛought
in his owne person by his absolute
power, and in the persons of his Apo-
stles and Disciples in the (c) power of
his name, it saoureth of infideli tie,
(The gift of woꝛking of miracles
being long a goe ceased) to require
of the Ministers of the Gospell, by
miracles to pꝛooue their Doctrine:
and of pꝛesumption, (without speciall
warrante from Gods spirite) to at-
tempte the woꝛking of anie miracle.
The faithfull seruants therfoꝛe of
the Lorde may not say to the ragyng
sea: (d) Peace, bee thou still: Noꝛ to
the sicke of the pallsie, (e) Arise: Noꝛ
to the blind (f) Receiue thy sight:

* Miracles.

b. Ioh. 14. 11

c. Act. 3. 16.

d Mat. 4: 39.
e 9, 6.

f Luc, 18, 42

A Sermon Preached

(a) 8.3.

(b) 10.11.43.

(c) Mat. 4.2

Luke. 4.2.

Not to the leper (a) Bee thou cleane:
 Not to the buried in graue (b) Come
 forth. And if there bee anie other such
 speeches of Christ in the New Testa-
 ment, (as there bee manie) they can not
 assume them to themselves with-out
 presumption. why so? For sooth, as they
 were woordes, which Christ vsed when
 he wrought his miracles, so are they
 mirrors of his Maiestie, not to bee
 spoken by vs in imitation, but to bee
 reuerenced of vs in meditation. And
 how perilous a thing it is, to draw the
 miracles of Christ into imitation: the
 great abuse of Lent in time of Pope-
 ry doth sufficiently declare. For to fast
 fortie dayes & fortie nightes, & not to
 hungre, ((c) as Christ did) so farre ex-
 ceedeth the habilitie of man, that
 without miracle it was neuer pra-
 ctised of anie. And yet such was the
 presumption of the Romish Church,
 that it proposed this miraculous and
 straunge worke of Christ, under-
 taken by him for a preparatiue before
 hee begane to publish the Gospell, as
 an example of imitation.

* The

at Shrewesburie.

* The Newe Testament is the
 witten recorde of the Doctrine and
 woorkes of Christ, wherein with all
 diligence wee must meditate, if wee
 will become followers of Christ in
 his Doctrine and life. whatso euer
 we finde there witten of his (a) zeale
 to promote Gods glorie, of his (b)
 cōstancie in mayntaynyng the trueth,
 of his (c) pittie towardes the affli-
 cted, of his (d) pacience in afflictions,
 of his e meekenes in his behauiour, of
 his (f) sobrietie in his diete, and of (g)
 his modestie in all his life, that same
 is therefor witten, to sterre vs by
 his example, to expresse the like vir-
 tues in our conuersation. Surelie,
 since (h) Christians take their name of
 Christ, it is very reasonable, that wee
 should bee most diligente in learnyng
 his Doctrine, that wee may knowe
 what to professe, & mosse circumspect
 in obseruing his imitable woorkes,
 that we may expresse our Religion by
 our life. So shall wee bee (i) doers of
 the worde and not hearers onelie, so
 shall wee not deceine our owneselues.

*2. Conuer-
 sation.

(a) Io. 3.17.

(b) 6.43.

(c) II. 35. &
 38.

(d) I. Pet. 3.

23.

(e) Mat. 11.

29.

(f) Ioh. 6. 9.

(g) I. Pet. 2.

22.

(h) Act. 11. 26

(i) Iam. 1. 22.

And

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a Mat. 11.29
 b Ioh. 13.34
 & 15.12.
 c Mat. 11.29
 d Ioh. 13.14
 & 15.12.

e Ioh. 2.17.

f 1. Pet. 2.22.
 g Act. 1.24.

And that yeemay knowe y^e as Christs
 Doctrine is to bee learned, so his life
 is to bee imitated, I beseech you call
 to minde y^e he perswaded his Disciples
 to bee (a) meeke, because hee was meeke,
 and to (b) loue one an other, because he
 had loued them saying: (c) learne of
 mee, that I Am meeke and lowly in
 hearte: and (d) loue ye one an other,
 as I haue loued you. If we compare
 age with age & faulte with faulte, we
 finde, that ignorance and superstition
 were the blottes of the age past, and
 that the blemishes of our age are care-
 lesnesse, as well in learning Gods
 will in his worde, as in expressing
 the same in our life, in some: and dis-
 simulation counterfeiting loue with
 men and zeale to God, in others.
 How farre these men are from the
 right imitation of Christ (e) which was
 eaten up with the zeale of Gods house,
 and (f) in whose mouth was found no
 guile, God (g) which knoweth the se-
 cretes of the hearte, doth knowe, and
 their consciences, wherein they are
 guilty, doe beare them witnesse. Hath
 God

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God light by the (a) candle of his a Psal. 119. 4
 worde in our age, and doe wee con- 105
 temne the benifite of the light; Hath
 God deliuered vs in these daies?
 many (b) talentes, & doe wee deliuer^b Mat 25. 15
 him none backe with increase: what
 then must we looke for? Suerly, (c) c Mat 21. 43.
 to haue his worde taken from vs, and
 to bee giuen to a nation, that will bring
 forth the fruites thereof: and (d) to be de- d 26. 25.
 prined of the talentes, which shall bee de-
 liuered to good and faithfull seruantes,
 which will vse them with increase. O
 then my brethren, let vs strue to
 attaine that happinesse which Christ
 pronounceth to stande (e) in hearing e Luc. 11. 28.
 the worde of God and keeping it. And
 hether to how God may bee imitated
 by vs in his Sonne Christ Iesus our
 Lorde.

* Thirde lie God setteth forth
 him-selfe to bee imitated of vs (f) in * 3. in his
 his Saintes. And hereby our heauenly Saints.
 Father setteth forth vnto our vewe, f 1. Cor. 4. 16
 as in a glasse, the power of the opera- 1. Thes. 1. 6
 tion of his holie spirite in (g) ear- 2. Cor. 4. 7
 then vessels. For when wee consider,
 that

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that the faithfull seruants of the Lord, whose prayse is in the worde of God, were *(a)* *subiect to the same infirmities, that wee are, and yet neuertheless, shone in sundrie vertues, thereby wee may learne, that wee, (b) which of our selues can do nothing, yet abiding in Christ by faith, and Christ abiding in vs by his Spirite, may bring forth much fruite. So the mistrust, which might rise thorowe our owne weaknesse in ourselues, is remoued by the consideration of the mightie operation of Gods Spirite in others. For we must not thinke (c) that God is an acceptor of persons, (d) but that in euerie nation, he that feareth him, and woorketh righteousness, is accepted with him. We must therfore diligentlie search forth the vertues of the seruants of God, that we imitating their good workes, may imitate God, which setteth himselfe forth in them by vs to bee imitated. So then we must learne righteousness, of (e) righteous Noe: faith, of (f) faithfull Abraham: chastitie, of (g) chaste Ioseph: meekenesse of meeke*

(a) Iam. 5. 17.
(b) Io. 15. 5.
(c) Deut. 10. 17.
 2. Chro. 19. 17.
 Iob. 34. 19.
 Act. 10. 34.
 Rom. 2. 11.
 Gal. 2. 6.
 Ephe. 6. 9.
 Col. 3. 21.
 1. Pet. 1. 17.
(d) Act. 10. 35.
The saints vertues to be imitated.
(e) Gen. 6. 9. & 7. 2.
(f) 15. 6. rom. 4. 3. Gal. 3. 6.
 12. 2. 23.
(g) Gen. 39. 8.

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(a) meeke, Moses; we must learne *zeal* of (b) zealous Phines: *courage*, of (c) courageous Iosua: *uncorruptnesse*, of (d) uncorrupte Samuell. Wee must learne *valiantnesse* of (e) valiante Dauid: *wisdome*, of (f) wise Salomon: *patience* of, (g) patiente Iob. I passe ouer many rare virtues, which appeared in diuers of Gods seruantes, mencioned both in the newe Testament and in the olde, all which are examples vnto vs, that wee followyng them may be founde (h) followers of God, as becommeth deare children. Let vs therefore, brethren, diligently reade the word of God, that there finding the godly life of the Saints described, wee may vse it as a paterne of Christian imitation. Neither let vs mistrust the merciful assistance of Gods holy spirit, (i) which is neare vnto all, that call vpon him truly in faith.

* But because (k) the *Saintes* of God, haue alwaies had their imperfections and blemishes, (Such is the frailnesse of mans nature.) they are not so perfect paterne, that wee may

(a) Num. 12.
13.
(b) 25. 7. & 8.
(c) 14. 6. 7. 8.
9.
(d) 1. Sam. 12.
5.
(e) 17. 45. 46.
47.
(f) 1. King. 3.
12.
(g) Iob. 1. 21.
Iam. 5. 11.
(h) Ephes. 5. 1

(i) Psal. 145.
38.

* The *Saintes* must be followed with a caution in two pointes.
(k) Ia. 3. 2.

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may without exception imitate them.
 Therefore Paule addeth this Caution:
 a 1. Cor. 11. 1. (a) Even as I am of Christ teachyng
 vs thereby, that the *Saintes* are so
 farre forth to bee followed, as they
 followe Christ and no further, neither
 in life, nor in doctrine.
 * 1 in life.
 b Gen. 9. 21. (b) drunkennesse:
 c Gen. 4. 19. the Patriarches (c) polygamie: Iosephs
 d 44. 5. (d) dissimulation, is no warrante, that
 wee may be *dronke*, or at one time haue
 manie wines, or dissemble. This cau-
 tion obserued, wee may not imitate
 e Num. 20. Moses (e) mistrust of God: nor Da-
 uids (f) adulterie and murther: nor Ma-
 f 2 Sam. 11. nasses (g) idolatrye. So farre must wee
 4. 12. 9. bee from imitatyng the faults of the
 g 2. Chro. 33. 2. *Servants* of God: that wee maye not
 h Mat. 26. 70 with (h) Peter denie Christ: nor with (i)
 Mar. 14. 68. Thomas doubte of his resurrection: nor
 Lu. 22. 57. (i) with (k) Paule and Barnabas fall out
 Io. 18, 17, & among our-selues. And yet these, with
 27, many like, bee examples of the *Fathers*,
 i 20, 25, T * not of the reprobate, but of the elect,
 k A. 15, 39, not to bee imitated, (l) as the fruites of
 l Gal. 5, 22, the Spirite, but to be auoyded, (m) as the
 m 19, woorkes of the fleshe.

* And

* And as this limitation: So as the * 2. in Doc-
 godlie followe Christ, is to bee obserued trine.
 in maners, so is it in doctrine. But the
 Doctrine, which Christ taught, was
 such, as hee confirmed by the writ-
 ten worde of God, whereby (a) hee a Mat, 4, 4,
 confounded Satan, (b) confirmed his 7. 10.
 calling, (c) confuted his aduersaries, Lu, 4, 4, 8, 8,
 & instructed his Disciples. And if wee 2 1,
 diligently reade his Sermones, and b 18, 21,
 Epistles of the Apostles, recorded in c Io, 10, 34,
 the booke of the Newe Testament, d Luc, 24, 27
 we shall finde, that what they taught, e Rom, 4, 6
 (e) they confirmed by the holie Scrip-
 tures. For they knewe, (f) that in the f Io, 5, 39,
 Scriptures is eternall life, and that they
 are they which testifie of Christ. They
 knewe (g) that the holie Scriptures are g 2, Tim, 3,
 able to make men wise vnto saluation 15,
 through the faith which is in Christ Je-
 sus. They knewe that (h) the whole Scri- h 16,
 pture is giuen by inspiration of God, and
 is profitable to teach, to conuince, to cor-
 rect, and to instruct in righteousness: (i) i 17,
 That the man of God may bee absolute,
 being made perfect vnto all good workes.
 They knewe, (k) that no prophacie of the k 2, Pet, 1, 20
 Scripture

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(a) 21. Scripture is of anie private interpretation: (a) and that the prophecie came not in olde time by the will of man: but that halie men of god spake, as they were mooued by the holy ghost. And if this rule: No further to followe Men, then they followe Christ, had bine precisely followed, from the time of the Apostles untill our age, Poperie had neuer bene so vniuersally receiued in Christendome, as, to the losse of so many soules, it hath. For what is Popery, but an hypocriticall Religion, brought in by the doctryne of Men, without the warrant of the worde of god: And this much concerning the imitation of god in his Saintes,

Poperie described.

* 2. God is to bee imitated of vs, because wee are his deare children.

(b) Eph. 5. 1.

* Now it followeth to shew the cause, (which is the second principal point) why God wil, that we imitate him. Paule yeeldeth the cause heereof adding (b) As deare childre And in these wordes the Apostle vseth a most vehement perswasion, whether wee may call to minde the great benefice which

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which god hath bestowed vpon vs. For
 it standeth with naturall reason, that y
 naturall childe imitate y naturall fa-
 ther, in expressing, not his vices, but
 his vertues, that he may be as well y
 mirroz of his good maners, as y glasse
 of his cōtenaūce. Dought we not then,
 which are a the spirituall children of a Ioh.1.12.
 god b the Father of spirites, to folow b Heb.12.9.
 him in all things, wherein he hath set
 forth himselfe, as a paterne to bee fo-
 lowed, that in our manners we may
 resemble him, by bzinging forth the
 frutes of the spirite, whereof anone
 we will speake: And least we should
 thinke, that hee requireth impossible
 thinges at our hands, (Behold his fa-
 therly dealing w vs) hee requireth no
 workes of vs, but such as himself, his
 sonne, and his saints haue done befoze
 vs for our example. Now, if the remē-
 braunce of benefites receiued may
 stirre vs vp to duetifulnesse, Paule
 would haue vs to knowe, that since
 god hath vouchsafed to make c vs by
 grace his beloued children, whiche d
 by nature were the children of wrath,

C

our

c Ioh.1.12,
 d Ephe.2.3

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a 5.1.

our duetie is with all readynesse to imitate him our louyng Father, *a* and becommeth deare children.

* Two things infused in the Greeke wordes.
b Ephe. 5.1

But for so much as the Apostle by vsing chosen woordes in the greeke tongue, wherein hee wrote this Epistle, *b* Os tecna agapeta, hath infused, both the meane, whereby we become the children of god, and the fruite thereof, I will briefly speake of those two pointes, and so conclud this part.

* 1. The mean whereby we are made Gods children, is a spirituall birth.

c Ioh. 1.13.

d 3.3. & 5.

e Heb. 9.14.

f Mat. 3.11.

g Iam. 1.18

h 1. Pet. 1.23

* The meane whereby we become gods children is *c* a byrth, not of bloud, nor of the will of the flesh, nor of the will of man, but of god. This birth Christ calleth *d* a new birth, which is wrought by gods holy spirite, *e* which clenseth our consciences from dead workes. *f* and inflameth our hartes with the loue of the truth. And that we may know that this byrth is altogether spirituall, Iames telleth vs, that *g* god of his own will begate vs with the word of truth: And Peter teacheth vs, that *h* we are borne a new, not of mortall seede, but of immortall, by the worde of god, who li-
ueth

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ineth and endureth for ever. So the, since
 every thing in this birth is most excel-
 lent, *a* the father, God: *b* the seede,
 his word: *c* the worker, his spirite: *d*
 the fruite, his children, the due remem-
 brance of this gracious meanes, wher-
 by we receive this privilege to bee
 the sonnes of god, ought to moue vs ef-
 fectually to bee *f* folowers of god our
 Father, as becometh deare children.

The fruite and commoditie, which
 insueth vnto vs, by the meanes of this
 spirituall birth, is exceeding great.
 For thereby we become *g* Agapetoi,
 that is, amiable, diligible, acceptable,
 and pleasaunt in the sight of our god,
 in whom hee taketh full delight, as a
 father in his childre. And this is more
 then Agapoumenoi, beloved. For among
 men, some time children are beloved
 of their parentes affectionately, when
 their conditions deserue no loue at all, *h*
 as was Esau of Isaac. But by meanes
 of this new birth, there is cause why
 god loueth them, whom he hath so re-
 generate. For thereby we become the
 members of that holy body, whereof

a 1am. 1. 18.

b 1. Pet. 1. 23

c Ioh. 3. 5. &

8.

d 1. 12.

e 1. 12,

f Ephc. 5. 1,

*2 The fruite
 of this spiri-
 tuall birth, is
 our fauours
 with God.

g Ephc. 5. 1

h Gen. 27. 6.

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a Ephe. 4. 15. *a* Iesus Christ is the head. And then
b Luk. 1. 35. *b* cā it not otherwise be, but as *b* Christ
 the head is holy of it self, so must true
 Christians the members of that head
c Rom. 6. 5. *c* participate by grace the holynesse of
 1. Cor. 6. 11. their head, wherby they become accept-
 able & amiable vnto God. This mo-
d 1. Cor. 1. 30 ued Paul *d* Apostle to teach vs, that
 we are of god, in Christ Iesus, Who of
 god is made vnto vs wisdom, and righte-
 ousnes, and sanctificatiō, and redēption.
 And as *e* whole body of Aarō became
e Exo. 30. 30 fragrant by the meanes of *e* precious
 ointment, f which distilled from his head
 f Psal. 133. 2. to the hemme of his garments, & as his
g Exod. 28. 2 whole body was glorious through his
 g beautifull attire, so is *h* whole body
h 1. Cor. 6. 15 of Christ, (*h* whereof we be members)
 sweete in the presence of god, through
 the sanctification of his spirite, & glo-
 rious before him, through the righte-
 ousnesse of his sonne. For through
i 1. Pet. 2. 5 Christ we, as *i* liuely stones be made a
 spirituall house, an holy Priesthode to of-
 fer vp spirituall sacrifices acceptable to
k 9 god by Iesus Christ *k* yea, we are a
 chosen generation, a royall Priesthode, an
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her holy nation, a people set at libertie, that we
 should shew forth the vertues of him that
 hath called vs foorth of darkenesse into
 his merueilous light. And thus you
 heare how both Peter and Paul by the
 due remembraunce of these gracious
 giftes, whiche necessarily folow our
 adoption into the children of god,
 through our regeneration wrought
 by his spirite, do earnestly exhort vs
 to be followers of god, as becommeth
 his deare childre. And this much touching
 the causes, why god will that we bee
 followers of him.

Now foloweth the third point in
 this doctrine of imitation to be obser-
 ued: wherein god is to be imitated.
 This doth the Apostle teach vs, when
 he addeth: *d And walke in loue:*
 whereby he sheweth, that then we fo-
 low god, as deare children, *e* when
 we loue one an other, as Christ hath
 loued vs. And surely the *f*yo^{ck}e, which
 our heauenly Father layeth vppon the
 neckes of vs his children, is light,
 and the seruice, which he requireth of
 vs is sweete, when as all the practise

a Ephe. 1.5,
 b Ioh. 3. 5. &
 8
 c Ephe. 5.1

* 3. God is **III**
 to by imita-
 ted by wal-
 king in loue.
 d Ephe. 5.2

e Ioh. 13. 14
 15. 12.
 f Mat. 22. 30.

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of al our obedience standeth in loue, most sweete affectiō of a godly minde. The Apostle meanyng to stirre vs v^{nto} effectually in this amiable imitation of god, vseth a metaphoze drawn fr^{om} walking in the way, whereby hee describeth vnto vs that loue, wherein consisteth h^{is} true imitation of god. Therefore that the depth of this doctrine may be sounded, it shall behoue vs to examine euery circūstance of the way which being knowen vnto vs by experience, may giue light vnto the meanyng of this speech: *a Walke in loue.*

a Ephe. 5.2.

* Four things are to be obserued in this kinde of walking.

* 1. The waie wherein wee must walk, are the commaundements of God.

* Now the circumstances in number are foure: The first, *whose the way is* wherein we must walke: The second, *what the marke of this way is*: The third, *of what maner the exercise of this way is*: The fourth, *what the ende of this way is.*

* The way, wherein we must walke is the kingly path, the common highway of all Christians, without exception, euen the ordinances of the Lord which he hath giuen to all his people by them to be obserued, with all dutie

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full reuerence. And therefore the lawe
of God, the second time published by
Moses, is thus intituled: (a) these be
the words, which Moses spake vnto
all Israell &c. Neither did Moses the
seruaunt of the Lord forget, when hee
proposed the Abbzidgement of all
Gods lawes, contained in (b) ten pre-
ceptes, (c) to call together all Israell, and
to exhort all Israell, to harken to the or-
dinaunces and lawes of the Lorde, that
they might learne them, obserue them,
and keepe them. Therefore as God is
the Lorde of al Christians, so is he to
be obeyed of al Christians. Nowe, as
he hath laid open his high way, (euen
his holy lawes) for all his subiectes
to walke in, so let vs all learne, by his
holy worde, to walke therein before
him, with all integritie. (d) God is no
accepter of persons. Therefore let
euery man consider his callings, and
learne, by Gods worde, to walke be-
fore the Lorde according to his voca-
tion. (e) Princes, in fostering, cherishing,
and gouerning Gods church: (f) Sub-
iectes in obeying their Princes: (g) No-
blemen

a Deut. 1. 1

b Exod. 20.

Deut. 5. 1.

c 7.

d Act. 10. 34.

Rom. 2. 11.

e Esay. 49. 23

f Mat. 23. 17

Mat. 12. 17.

Luk. 20. 25.

Rom. 13. 1.

&c. tit. 3. 1.

1. Pet. 3. 13.

g Pro. 8. 15

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a Rom. 13. 3 *blemen, in making good lawes: (a) Magistrates, in executing iustice: (b) Ministers, in cutting a right vnto gods famgre*
 & 4.
 b 2. Tim. 2. *15, lie, the bread of life, c which is the worthe*
 c 1am. 1. 19. *of truth as becometh a faithful steward lea*
 d 1. Cor. 4. 1. *in the Lorde house: e Hus bandes, whe*
 & 2
 e Ephe. 5. 25 *loving their Wives, f Wives, in sub*
 Col. 3. 19, *mitting themselves vnto their husband*
 1. Pet. 3. 7. *g Parentes, in nurturing their children whi*
 f Ephe. 6. 1. *h Children, in obeying their parentes*
 Col. 3. 18, *to a*
 Tit. 2. 5. *the Lorde: i Maisters, in cherishing be*
 1. Pet. 3. 1 *christianly their seruantes: k Seruantes*
 g Ephe. 6. 4, *in seruing faithfully their maisters: And as*
 Col. 3. 21 *to conclude l every one of vs: to walke*
 h Ephe. 6. 1, *of*
 i Ephes. 6. 1, *worthie of the vocation, whereunto w*
 k Col. 3. 22. *are called, that we may be m followers*
 Tit. 2. 9, *God, as deare children. For n what tal*
 l Ephe. 4. 1, *let soeuer god in mercy hath bestow*
 m 5. 1, *ed vpon vs, hee hath therefore giuen*
 n Mat. 25. 14 *it vs, (yea though it be but a handi*
 o Esa. 30. 21 *craft,) to vse to y glozie of his name,*
 * 2. The *and to the benefite of his Church*
 marke of the *This is the way, let vs walke in it. And*
 way of true *now to the second circumstance of this*
 Christians is *waye of the Lorde wherein wee must*
 Loue, *walke.*
 * The marke of the waye is Loue. For
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So speaketh the Apostle a Walke in
 loue. Consider, dearely beloued, the
 great care, whiche our heavenly Fa-
 ther taketh for vs his children, who:
 least we shuld wander out of the way,
 wherein wee ought to walke, giueth
 vs a marke to know our way by, euen
 loue. This loue is that *b* onely debt,
 which god alloweth vs to owe one un-
 to another. And the payment of this
 debt is so acceptable, y Paul pronoun-
 ceth: *c* Whosoever loueth an other,
 as he ought, hath fulfilled the lawe
 of god.

* Now, this loue, which is the mark
 of our way, is double: First the loue of
 god; then the loue of our neighbour.
 Of this abridgement of al our obedi-
 ence required by gods lawes, christ
 himselte is the collector, who calleth
 d the loue of God, the first and great
 commaundement: and e the loue of
 our Neighbour, the second, and like
 vnto the first. And that wee might
 learne, to walke in the waye of the
 Lorde, within these boundes, our Sa-
 uiour christ teacheth vs, that oure
 loue

a Ephe, 5, 2

b Rom. 13, 8

c Rom, 13, 8

* Loue dou-
 ble, 1. of God
 2, of our
 neighbour,

d Mat. 22, 38
 Mar, 12, 30,

e Mat, 22, 39
 Mar, 12, 31,

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a Deut. 6. 5.
Luk. 10. 27

b Leu. 19. 18
Luk. 10. 27.

loue must bee vnfeyned in either respect. For god requireth, that *a* wee loue him, with all our heart, and with al our soule, and with al our strength, and with all our thought: *b* and that we loue our Neighbour, as wee loue our selfe. And thus ye see, what manner of loue it is, which is the marke of our spirituall high-way, altogether sincere, and no whit hipocriticall.

* Two
things in
loue to bee
observed.

* But will you yet learne moze exactly how to discern the marke, that thereby you may know the way? Obserue then two things: *what loue doth not, and what it doth.*

* 1. VVhat
loue doth
not

+ e 1. Cor. 13. 4

* *What loue doth not*, Paule layeth downe plainly, when as hee sayth: *c* Loue enuieth not, loue boasteth not it selfe, loue is not puffed vp. *d* Loue doth none vncomely things: loue seeketh not her owne things: *e* loue is not prouoked to anger: loue thinketh none euill: loue reioyceth not in iniquitie: loue neuer falleth away. And doe wee such things, and yet we are in the way? Surely then Paule was farre out of the way, which

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thus described the marke of the waye
by the negatives. Well my brethren,
let vs not deceiue our selues, for god
neither mocketh, *a nor is mocked.*

a Gal.6.7.

** 2. VVhat*

loue doth.

b 1. Cor. 13.

* But *what doth loue*, that we may
know the work of our way by the as-
firmatiues also: Heare Paule speake: 4.

6 Loue suffereth long: loue is boun-
tifull: loue reioyceth in the trueth: 6

Loue beleueth all thinges: loue in- 7
dureth all thinges. And can wee be

in the way, except we do these things:

No vndoubtedly: For this is the vn-
doubted marke of the waye. O then,

deare, brethren, let vs bring forth the
fruites of Loue, that it may appeare,

we walke in loue. So shall wee be
blessed, being *c not onely hearers of the*

c 1. am. 1. 22.

word, but doers therof: So shall we, not
deceiue our owne selues. Wee delight

greatly to talke of Loue, God graunt
we may learne to walk in Loue. And

this muche of the marke of the waye,
wherein all true Christians ought to

walke.

* Now wee come to the third cir- * 3. The
cumstance of this waye of righteous- manner

nes,

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of wal-
king in this
way, must be
a continuall
exercise of
godlynesse.

110.1

a Gen, 17, 7,

b Gal, 3, 9,

c Gen, 17, 1,
7,

d Luc, 1, 74,
& 74,

nesse, which is the path for the child of God vpon earth to walke in. For it is not enough to walke in this way (whereof I first spake) and by the marke to know the way, (which point was lastly handled) but we must also learne the manner of walking, whereby our iournieng is brought to an happy end. And this is the manner of our spirituall walking, that we walke continually in the Loue of God, and our Neighbour. The league, which God made with Abraham, and his seed, (which are we if we be indured with the faith of Abraham) was not momentary, but perpetuall. And this is the league, that the almighty will be our God, in performing his good promises; and deliuering vs from euils, not for an houre, or a day, or a yeare, but for ever: and that we walk before him, and be perfect, not for an houre, or a daye, or a yeare, but all our liues long. For as the protection of God, to vs his people, is continual so is it meet, that our obedience, vnto him our God shuld be continual also.

And

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And this continuall exercise of godly
 Fomeste, did god inioyne Abraham, and
 was in Abraham, when as at the coue-
 nant making he said vnto him: a *Hith-*
inthallecphanai, which by the proprietic
 of the Hebrue verbe in the coniuga-
 tion *Hithpael*, wherein it is vseo, doth
 signifye a continuall walkyng before
 the Lord in perfect obedience vnto his
 lawes. And least we should want a cō-
 fortable example to lead vs on in this
 continuall exercise of dutifull obedience
 to our God, b Enoch is reported to
 haue walked continually with the Lord
 all his life lōg, c euen 365 yeares, in
 that hee folowed not the naughtinesse
 of his age, neither was steined with
 the corrupt worshipping of god with
 other, but worshipped him continually,
 according to his commaundementes,
 in fayth, integritie of hart, and inno-
 cencie of life, whom the Lord, of his
 free fauour, d did translate that hee
 should not see death. Oh happy man so
 long in seruice with so good a Lord:
 Oh blessed god, acceptyng so mercy-
 fully in the Messias the obedience of
 his

a Gen, 17, 1,

b Gen, 5, 22
& 24,

In Hebrue
Ijthallec, in
 English, Hee
 walked con-
 tinually.

c Gen, 5, 23

d Gen, 5, 24
 Heb, 11, 5,

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his seruant ! And shall we leaue so
 sweete an example vnimitated ?
 shall we neglect so great graces
 perpetually blisse purposed vnto vs in
 so certaine an example ? god forbid
 For there can be nothing in this lyfe
 more sweete, then continually to serue
 the Lorde, neither can there bee any
 thyng after this life more excellent,
 then continually to liue with the Lord.
 And both these thynges are proposed
 vnto vs in this excellent example. Oh
 let vs then, my brethren, not thinke it
 tedious to walke continually in loue.
 Now let vs consider on the contrary
 part, how perilous a thing it is, not to
 walke continually in due obedience, be-
 fore the Lord, whiche the Apostle in-
 tendeth here, when as he exhorteth vs
 a to walke in loue. Herein the example
 of the Israelites behauiour in their com-
 myng forth of Egypt may stand vs in
 good steede. For god b denied en-
 traunce into the land of promise, c
 whiche flowed with milke and honie,
 vnto all those Israelites, which in their
 hartes turned backe in the wilderness
 into

a Ephc. 5.12.

b Num. 14.

22.23.29.30

c Exod. 3.8.

17.13. 5.32.3

Deut. 6.3.11.

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into Egypt, *a* and graunted the same *a* Num. 14.
 onely vnto Iosuah and Caleb his ser- 24. 30.
 uautes, whiche walked continually
 in the way, with chearefull myndes,
 in full assuraunce of the perfozmance
 of gods pꝛomisses. But besides the
 truth of the hystorie, *b* the temporall *b* Psal. 95. 11.
 rest in the land, of pꝛomise, is a figure Heb. 4. 8. 9.
 of the euerlastyng rest in *h* kingdome
 of heauen. If therfore God thus pu-
 nished the neglecting of his temporall
 gifts, how much moze wil he be reuen-
 ged vpon the contemners of the spiri-
 tual graces: We may not then looke,
 my bꝛethꝛen, to enter into the kyng-
 dome of God, except we walke on cō-
 tinually in loue, which is the way, that
 leadeth into euerlasting life. We
 know litle in the spirituall runnyng,
 if we know not, *c* that they onely re-
 ceine the garland, which runne to the end
 of the race. Wee are ignoraūt in the
 spirituall husbandry, if we bee igno-
 raunt, *d* that hee, whiche putteth his *c* 2. Tim. 1. 9
 hand to the plow, and looketh backe, is not *d* Luc. 9. 26.
 worthy of the kingdome of God. Wee
 wotte not to whome blessednesse be-
 longeth

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a Mat. 10, 22
 24, 13,
 Mar. 12, 13,
 b Dan. 12, 3.
 Mat. 13, 43,
 c Mat. 24, 42
 25, 13, 26, 41,
 Mar. 13, 33,
 d Psal. 1, 3,
 e Mic. 2, 10,
 Heb. 13, 14,
 f 12, 1,
 12
 13,
 g Exo. 12, 11

longeth; if we wot not, that it belon-
 geth to them onely, a whiche perse-
 uer vnto the ende. So then it follow-
 eth, that nothing is more required in
 the childe of God, than a conti-
 all exercise in all godlinesse. How can
 we be starres in the Lords firmament
 b except we shine continually in holines-
 c D^r souldiers in his campe, c except
 we stand continually vpon our watch a-
 gainst the spirituall aduersary: D^r
 trees of his garden of Eden, d except
 we grow continually by the vertue of the
 sappe of his spirite: And can wee be
 his passengers vnto the heauenly Ier-
 rusalem, e except we walke on continu-
 ally in the loue of god, & of our neigh-
 bour: wherefore (as the autho^r of the
 Epistle to the Hebrues exhorteth vs)
 f Let vs runne with patience the race
 that is set before vs. Let vs lift vp our
 12 handes, which hang downe, and our weake
 knees, and make straight steppes to our
 13, feete, least that which is halting, be tur-
 ned out of the way, but let it rather bee
 healed. Yea, g let vs make hast to the
 promised land, with our loynes girt, our
 shoes

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shoes on our feete, and staves in our hāds,
that we stay not in the way, whiche
leadeth from this worldy Egypt, vn-
to the heauenly promised land. And
this much concerning the manner of
walking in the way, whiche leadeth
into euerlasting life.

* Now remaineth, that we shew you
the *ende* of the way, which in order is
the fourth circumstance. The ende of
the way, wherein the Apostle exhor-
teth vs to walke, is *euerlasting life*.
Neither is it without cause, that I
propose vnto you the ende of our wal-
king. For the ende of all actions, be-
ing first in intention, and last in exe-
cution, is by experience found to be of
that force, that it draweth vs on, (al-
though it stand with our perill) to ac-
cōplish y^e we intend, in hope to atchiue
y^e end, in our minds first proposed. And
therfore Christ our Sauour, to incou-
rage vs *a* to enter in at the strait gate,
& to walk in the narrow way, of due obe-
dience vnto God, proposeth the ende,
which is *life*, And on the cōtrary part,
to deterre vs *b* from entryng through

* 4. The end
of the way is
euerlasting
life.

a Mat. 7. 14

b Mat. 7. 13

D

the

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the wide gate, and walking in the broad way of licentiousnesse, he proposeth al-
 so the end, which is *Destruction*. And
 what can bee more comfortable then
 life, and the same to bee inioyed eter-
 nally in the kingdome of heauen? What
 what can bee more fearefull, then de-
 struction, and the same to be cōtinued
 for euer in hell? Let vs then cheare-
 fully walke on in the way of obediēce
 so shall we receiue the promised re-
 ward. But that we may with more
 courage runne our race, in hope to ob-
 taine the crowne, let vs take a view
 of euerlasting life, with y^e eyes of our
 myndes, as in gods word it is diuersly
 described. * god in old time gaue vnto
 the aunciēt Israelites the land of Ca-
 naan, a land for the fruitfulness ther-
 of, sayd *a* to flowe with milke and hony,
 that they might, not onely possesse it,
 accōdyng to his *b* promise, but also
 by the temporall benefites thereof, to
 be put in mynde of the spirituall bles-
 sings in the land of the liuyng: and by
 their earthly rest there inioyed after y^e
 bondage in Egypt, to be stirred vp wth
 the

¶ 1. Eueral-
 ting life
 compared
 to the land
 of Canaan.
 a. Exod. 3. 8,
 Num. 13. 27
 b Gen. 15. 14
 &c.

at Shrewesburye.

the desire of y^e heauenly rest to be possessed by y^e people of god, after their deliuerance frō the thraldom of Satan. Read the fourth to the Hebrues, and there shall you finde this doctrine warranted. So is the land of Canaan a figure of euerlasting life. Christ the wisdom of our heauenly Father, wel knoweth, that this transitorie life of ours is subiect vnto many calamities, and therefore for our encouragement, he calleth euerlasting life, a *Saluation* whereby vndoubtedly he would haue vs to know, that euerlasting life is that blessed state, wherein we shall be deliuered from all calamities of the body, all griefes of the mynde, all corruption of our nature, from sinne, from death, from Satā. So shall our bodies,

b which now are corruptible, become incorruptible: which now are ignominious, become glorious: which now are weak, become strong: which now are natural, become spiritual: which now is mortal, become immortal. And this *Saluation*, is that life euerlasting, which christ hath promised to giue to thē

* 2. Euerlasting life
called saluation.

a Mat. 10. 23
Mar. 13. 13.

b 1. Cor. 15
42

43

44

54

73

c Mat. 10. 2,
Mar. 13. 13

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ence vnto the end. Therefore cōclude

28. Co. 13. 57 the Apostle: a Thākes be vnto god,

which hath giue vs victory through

58. our Lord Iesus Christ: Therefore, my

beloued brethren, be ye stedfast, vn-

moueable, aboundaunt alwayes in

the worke of the Lord, for as much

as ye know, that your labour is not

in vayne in the Lord. Christ our Sa-

uiour, regarding the grossenes of our

capacitie in heauenly mysteries, com-

b 3. Everlast-
ing life com-
pared to a
kingdome.

pareth *everlasting life* els where, to

a kingdome, wherein we shall eat and

drinke at his table, and sit on seates, and

b Luc. 22, 29 iudge the twelue tribes of Israell. By

30. these earthly and corpozall benefites,

Christ signifieth heauenly and spirituall

all blessinges, assuring vs, that, in the

world to come, we shall haue the fruit

tion of the Lord, and with him the ful-

nesse of felicitie. And this is *everlast-*

ing life. But know this, that this

c Luc. 22, 28. onely belongeth to them, c which

d 1. Co. 9. 25 continue with Christ in his tentations.

e 2. Tim. 4. 8. * To set forth vnto vs the exceedyng

f Iam. 1. 12. glorie of eternall life, d Paule,

g Reue. 2. 10 Iames, f and the Spirit in the Re-

uelat

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Revelation liken it to a *Crowne*, or *Garland*, which was wont to be set, in honourable maner, vppon their heades, which in making masteries got the best. But withal hereby they foze-
 in warne vs, that except a wee *strive* for the maisterie, and that lawfully, we may not looke to bee crowned. b Noble victorie atchieued for vs by Christ, where *Satan*, *hell*, *sinne*, *the fleshe*, *the world*, and all the enemies of our saluation at once were thoroughly subdued, so that now he triumpheth ouer them in eternal blisse. Let vs therfore fight manfully vnder his standard, that we may bee crowned gloriously in his kingdome. But since the ende is alwaies fresh in the eye of the minde, c (as is befoze sayd) Paule vndoubtedly much meditated vpon the ende of our spiritual walking, whiche is (as I haue shewed) *eternall life*. And yet, his excellent reuelation notwithstanding as one not able in wordes to describe *eueralsting life*, he leaueth it to the meditations of our mindes, shewing vs, that c the thinges which God hath pre-

* Euerlast-
 ing life com-
 pared to a
 Crowne or
 Garland.

2. Tim. 2. 5.

1. Cor. 15. 54

* Euerlast-
 ing life com-
 pared to
 ioyes not
 scene, nor
 heard, nor
 conceiued.

1. Cor. 1. 9.

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* 6. Everlasting life compared to a goodly citie.

pared for them which loue him, are such
and so excellēt, as the eye hath not seene,
neither eare hath heard, nor hath come
into the heart of man. And to conclude,
we haue a most excellent portrature
of this eternall life in the 21. chapter
of the *Reuelation* of Iohn, where it is
cōpared to a citie curiously built, gar-
nished with golde and p̄cious stones
beautified within and without. In
which description, as all thinges are
most excellent, so this is most comfort-
able vnto the elect, that, whereas he
saw no temple, he yealdeth the reason:
a Reue. 21 22 a For, the Lorde God almightie,
23 and the lambe, are the temple of it.
Adding: And this city hath no need
of the sun, neither of the moone to
shine in it; for the glory of God did
light it: & the lambe is the light of
24 it. And the people, which are saued
shall walk in the light of it: And the
kings of the earth shall bring their
glory and their honour vnto it.
25 And the gates of it shall not be shut
by daye: for there shall be no night
26 there, And the glory & honor of the
Gentiles

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43

Gentiles shall bee brought vnto it. And there shall enter into it none vncleane thing, neyther whatsoeuer worketh abomination or lyes: but they, which are writtē in the lambs booke of life. O gracious God, which in mercie hast prepared so glorious a place for thy seruantes. Thy name be prayesed: Thy name be prayesed. But calling to mind our filthines through sinne, let vs *a washe our robes through faithfull repentance in the blood of the lamb, that they may become white:* and let vs glorifie Gods name by a godly life, that it may appeare, that we are his children: Otherwise wee may not promise to our selues the fruition of that rest. And this much concerning the ende of the way, which is everlasting life.

27

a Reuel. 7. 14

* Now followeth the fourth end & last point of the text: How God is to be imitated in loue. And this doeth Paule saye downe in these wordes: *b* Euen as Christ hath loued vs, and hath giuen himselfe for vs (*to be*) an offering, and a sacrifice of a sweete

* 4. The loue where-
in God
must be imi-
tated must
be vnfeined,
sincere and
free
b Ephe. 5. 2

IV.

D 4

smelling

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Smelling saour to God. Heere the
 Apostle sheweth what maner of loue
 it is, by the practising whereof God
 is imitated: Namely, that wee loue
 God and one an other *unfeynedly, sin-
 cerely, and freely without regard of me-
 rite.* For, not euery shew of loue, is al-
 lowed before God, but that loue one-
 ly, whiche is agreeable to the nature
 of that, whiche is loued. Then since
 the object of our loue, is double *a* god
 and our Neighbour, let vs view their
 natures apart. God is *b* true, *c* holy,
 and the *d* fountayne of all goodnesse.
 Therefore it is meete, that we should
 loue him for himselfe, with an *unfay-
 ned, sincere, and free loue.* Our Neigh-
 bour, (be it, hee be an heathen, yet is
 he) an excellent creature of God, *e*
 made after his image and similitude.
 Therefore to be beloued for the Crea-
 tors sake, *unfaynedly, sincerely, & freely.*
 How much more ought our loue to be
 such toward our Christian neighbor,
 considering, *f* that in him the image
 of God, *g* which was decayed by A-
 dam, is renued through christ, *h* wher
 by

* The ob-
 iect of our
 loue double.

a Mat 22.37

39 mar. 2.30

31. luc. 10. 27,

* 1. God.

b Ier. 10. 10,

Ioh. 17. 3.

1. thes. 1. 9.

c Leu. 11. 44.

19. 2. 1. Pet. 1

16.

d Iam. 1. 17,

* 2. Our

neighbour.

e Gen. 1. 26

& 27. 5. 1.

f Ephe. 4. 24

Col. 3. 10.

g Rom. 8. 17

h Ioh. 1. 12

V

at Shrewesburie.

45

by hee is become thorough grace the
child of God, *a* and the heyre of euer-
lasting life. So then it foloweth, that
as we ought to loue god, with an vn-
fayned, sincere and free loue, because
he is our father, so should we loue one
an other, unfaynedly, sincerely, & free-
ly, because we are his children. And
this is that manner of loue, whiche if
we practise *b* we become followers of
God, as deare children.

a Rom. 8.17

b Ephc. 5.1

* But that I digresse not from my
text, marke, I beseeche you, my bre-
thren, how Paul describeth this man-
ner of loue, two wayes in the text:
First by a double example, the by proofo
of the second example.

* The loue,
whereby we
imitate God
two waies
described.

* Examples in imitatio be the play-
nest documentes, so that they be per-
fect. Now consider the godly discre-
tion of Paule. For he heere confirmeth
his doctriu by two examples, agaynst
the which none exception can be take.

* 1. By exam-
ple

* The first example of this unfay-
ned, sincere, and free loue, is God the
Father, *c* who so loued the worlde, that
hee gaue his onely begotten Sonne, that
who-

* 1. Of the
father.

c Ioh. 3.16.

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whosoever beleueth in him, should not
 perish, but haue everlasting life. If we
 consider this gracious dealing of god
 with vs, we shall finde it to be a most
 perfect mirrour of his free loue to-
 wardes vs, what soeuer herein we
 way. For if we examine the causes of
 the loue of God to vs ward: When in
 vs, whiche are most vniust, and most
 vnholp, there was no cause, why the
 most iust, and most holy God should
 loue vs, this loue flowed frō his owne
 bountie, as from *a* the fountaine of
 all goodnesse. If we search into the
 manner of the loue, wherewith God
 loued vs so, and so exceedingly, that he
 gaue to ransom vs from our spiritu-
 all bondage, *b* not siluer, gold, or pre-
 cious stones, not onely a creature to
 saue vs creatures, *c* not an angell to
 deliuer vs men, *d* but his own sonne,
 yea his onely Sonne, *e* God to re-
 mayne God, and man, *f* to be a sacri-
 fice, *g* by an ignominious death to bee
 offered for vs, *h* euen the price of our
 redemption. If we take a view of the
 ende, for the which God loued vs, we
 shall

a Iam. 1. 17

i Joh. 4. 10

b 1. Pet. 1. 18.

c Heb. 2. 16

d Ioh. 3. 16

e Mat. 1. 23,

f Heb. 10. 5

g Phil. 2. 8.

h 1. Cor. 6.

20. 7. 23.

1. Pet. 1. 19.

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shall perceauē, that it was not to the
benefite of himselfe, or of his Sonne,
a (For God in himselfe, and of him-
selfe, without his creatures, is abso-
lutely blessed) but to our benefite, b
that wee through him being saued, c
with him might liue blessedly for e-
uer. If we ponder, what God whiche
so dearly hath loued vs, requireth a-
gaine at our handes: verely nothing,
d but that hee giueth vs, e a liuely
fayth to receaue Christ, f that in him
we may receaue all thinges necessary
for our saluation, g and that wee be
holy, and without blame before him in
loue. So then ought we to loue, as the
Father hath loued vs, *unfaynedly, sin-
cerely, and freely*, that we may be found
h followers of God as dear childrē. But
if anie object, that the loue of the Fa-
ther is not mentioned in the text, and
thereupon inferre, that I digresse frō
the same, I answer: It is included
in the little word *Cai*, so that the sen-
tence may be thus translated: *Euen* i
as Christ also hath loued vs, where-
by, by a secret speache, the loue of the
Father

a Rom. 1. 2. 5.

b Rom. 4. 24

c Mat. 25. 34

d Ephe. 2. 8

e Rom. 5. 1.

f 1. Cor. 1. 30

g Ephe. 1. 4.

h Ephe. 5. 2

i 1. Ephe. 5.

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Father is insinuated, as in playne tearmes, the loue of the Sonne is proposed.

a 2. Of the
sone

a Ioh. 10. 11.

b Rom. 5. 6.

8.

10.

a Ephe. 5. 2.

d Aet. 11. 16.

e Io. 13. 34.

* The second example of this vn-
fayned, sincere, and free loue, is God
the Sonne, a who as a good shepheard
gane his life for vs his sheepe: b who be-
ing iust, died for vs vniust: who, when as
yet we were sinners, died for vs: who, when
we were Gods enimies, reconciled vs
vnto him by hys owne death, that by hys
life, we being reconciled, might be sa-
ued. If therefore wee thus loue, as
Christ hath loued vs, unfaynedly, sin-
cerely, and freely, without all regarde of
merite, c then walke we in loue, then are
we followers of Gods as beloued children
d we are called Christians of christ,
let vs resemble him in maners, els are
we, our name notwithstanding, mon-
sters, we take our selues to bee the
Disciples of Christ, let vs then learne
to practise the precepte of Christ,
which he teacheth vs saying: A new
commaundement giue I vnto you,
that ye loue one an other: as I haue
loued you, that yee also loue one an
other

other, **W**e would be all reputed the
children of our father, that is in heaue.

But **a** he maketh his sunne to arise on
the euill, and the good: and sendeth rayne
on the iust, and vniust. Let vs then: that
we may be his children, **b** loue our enni-
mies: blesse them that curse vs: doe good
to them that hate vs: and pray for them
that hurt and persecute vs. Let vs con-
sider (as Christ teacheth vs) **c** that if
we loue them, which loue vs, we shall haue
no reuward: for the publicans do euen the
same. And if vvee be friendly to our
brethren onely, vve doe no singuler thing:
for euen the Publicans do like vvisse. But
we must be perfect, as our Father, whiche
is in heauen, is perfect. Neither can
there be any precept fuller of equitie,
then this: **d** Walke in loue, euen as
Christ hath loued vs: **W**herein it is
required, that we, whiche are beloued
of God in Christ, should loue our bre-
thren, whom, the Father loueth in the
Sonne, as tenderly as hee loueth vs.
And thus haue I taught you, my bre-
thren, folowing Paules steppes in this
place, by the example both of the Fa-
ther,

a Mat. 5. 45.

b Mat. 5. 44.

c Mat. 5. 46.

47

48

d Ephe. 5. 2

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ther, and of the Sonne, what manner
of loue God requireth at our hands
that we may proue *a followers of*
as deare children,

a Ephc. 5.1,

* 2. By proof
of this exam
ple.

b Ephc. 5.2

c Ephc. 5.2

d Ephc. 5.2

e Heb. 9.15,

f Mat. 7.17.

32.33.

Luc. 6.43.44

* Now foloweth in the texte the
cond way, whereby Paule describeth
the manner of loue, by the pra
whereof wee become followers
God, when as hee sayth: b And he
giuen himselfe for vs (*to be*) an
ring, and a sacrifice of a sweet s
ling, saour to God. c Paul hat
lastly proposed Christ himselfe
vs, as a perfect paterne, after y
we must fashion that our loue, wh
in wee must walke, that wee ma
found d *followers* of God, *as deare*
dren, forgetteth not, to proue vnto
the perfection of the paterne of o
mitatiō, (I mean of the loue of ch
by the excellent effecte, whiche ca
thereof, namely our full, and per
redemption, e wrought by the obl
on of Christ heere mentioned. f
rule of Christ is f that the tree
knowne by the frute, so that the
fruit sheweth the tree to be bad,

the good fruite sheweth the tree to
 bee good. Then followeth it, that
 the loue of Christ to vs-wardes is
 most perfect, *a* the fruite whereof is
 our saluation and euerlasting life, yet
 still note, beloued, that the loue of
 Christ is here proposed vnto vs, not
 so muche to bee contemplated (al-
 though it deserue a most reuerend cō-
 templation) as to be imitated. But
 forsomuche as vnder this effecte of
 Christes loue, *b* wherewith he loued vs
 vnto the end, the worke of our whole
 redemption offereth it selfe to be con-
 sidered, it shall behoue me, following
 my texte, to deliuer the same vnto you
 (as God shall inhable me) moze par-
 ticularly. The effect of Christes loue
 towardes vs, (as I haue sayd) *c* is our
 redemption, and our redemption is
 wrought by a sacrifice, and in this sa-
 crifice, (as Paule here describeth it,) *Six*
circumstances are to be considered:
 The first, *who was the sacrificer*: The
 second, *How he sacrificed*: The third,
what, and of what kind the sacrifice was:
 The fourth, *For whom it was sacrificed*:
 The

a Ioh. 3.16,

b Ioh. 13.1

** In our re-
 demption,
 wrought by
 a sacrifice, 6.
 circumstan-
 ces to bee-
 noted,*

c Ioh. 3.15.

A Sermon Preached

The fifth, To whome it was sacrifice.
 The sixt, what effecte the sacrifice wrought. When I shall briefly intreated severally of these six points I will conclude, and commit to the grace of God.

* Man was created by God in the beginning a after his image, similitude, b in righteousness and holinesse. But alas through the fall of Adam in Man the image and similitude of God is defaced, and his righteousness, and true holinesse is c
 e Ephe. 2. 1. blotted out, c so that now we are
 d Rom. 3, 23, in our trespasses and sinns, being by nature the children of wrath, d and deprived of the glory of God. Nowe let vs consider the mercy of God. When we were not able, by our owne power to deliuer oure selues from this speakable miserie, into the which through sinne wee were fallen, e
 phe. 1, 4, had deuised, before the foundation of the world, to restore vs to libertie, by his holpe conciliation to bee made betwene him and vs. But let vs consider how the case stood, God

at Shrewesburye.

his couenaunt, which hee made with
Man: Man brake the couenaunt, which
hee made with God. God the Creator
was offended: Man the Creature had
offended. God needed not to seeke a
reconciliation with Man, & who of
him selfe without Man is blessed:
Man durst not seeke a reconciliation,
with God, who of him selfe without
God, is cursed.

* Who then might become a fitte
mediatour of peace, as wel in respect
of his substance or person, as of his
function or office: Behold the reue-
lation of the misterie, which was kept
secret since the world began, & even the
hid wisdom, which God had deter-
mined before the world, unto our glo-
rye, which none of the Princes of this
world hath knowen.

* When the fulnesse of time was com,
God sent forth his sonne, made of a wo-
man, made under the law, that he might
redeeme vs, which were under the
law, that we might receiue the ad-
option of Sonnes. This was a fit me-
diatour, an apt reconciler, a conue-
nient

a Rom. 1. 25

b Leu. 27. 26

Gal. 3. 10.

* Two.

things in
the Sacrifi-
cer to be

noted, 1, his
Substance, 2
his Office.

c Ro. 16. 25.

d 1. Cor. 2. 7.

8.

* 1, The Sa-
crificer by
his substance
or person is
god & man,
e Gal. 4. 4. 5.

Christ, be-
ing God,
hable to saue

vs.

a Mat. 1. 23,

b psal. 2. 7.

Ioan. 3. 16.

c Phil. 2. 6.

* Christ be-

ying Man

willyng to

saue vs.

d Matt. 1. 18.

Luc. 2. 7.

e Heb. 4. 15.

f Esa. 7. 14.

Mat. 1. 23.

g Psal. 2. 7.

Heb. 5. 5.

h Phil. 2. 7.

i Ion. 6. 31.

k Psal. 2. 7.

l Mat. 3. 17.

Mar. 1. 11.

* The Sa-

crificer, by

his function

or Office, is

Christ, so

called for

that he is: 1,

our Prophe-

te: 2, our

Christ: 3. our

King,

A Sermon preached

nient daies-man betweene god

Man. If or beeing a god euen the

Sonne of god, hee durst presente

selfe before god his Father, to inter

for *Man*, c as one which thought

no robberie to bee equall vwith god.

beeing d *Dan.* euen the Son of M

rie the virgin, was willing to rec

cile *Man* vnto god, e as one wh

was touched with the feeling of

infirmities. And so in the person of

atonement-maker, was fulfilled

deuine prophecy of Esay, saying: f

holde, a virgin shall bee with chi

& shall Beare a Son, and they sh

call his name Emanuell, which is

interpretation, god with vs.

this is hee which is the Sacrificer

god with god and h *Man* with M

i one Christ, k the Sonne of god

the second person in the blessed Tri

tic. Nowe this much being spoken

the person and substance of the Sa

ficer, let vs nowe more neerely w

who, and how great hee is by the c

sideration of his Function and offic

* None was found fit, (as yee h

be

at Shrewesburie.

heard) to bee the Sacrificer to God for
Man, but the onely Sone of God, who
in respect of his *function or office*, is cal-
led the Messiah, Christ the Annoyn-
ted. This name the word of God at-
tributeth *a* to Prophets, *b* Priests,
and *c* Kings, as well because they
were appointed with materiall oyle,
(in token of spirituall graces, where-
with god had indued them for the ex-
ecuting of their offices) as also for
that they were figures of Christ then
to come. But this name *a* reacheth pro-
perly to our redeemer, whome god an-
noyned, not with materiall oyle, but *d*
with the oyle of gladnesse above his fellows
that is, with the full measure of his
spiritual graces, y^e he being our great
Prophet, our high Priest, and our migh-
tie King, might bee a fit Sacrificer
to reconcile vs vnto god.

*Necessarie it was, that the Sacri-
ficer, should bee the Prophet of gods
people, that *e* the Spirit of the Lorde
being vppon him, hee might therefore
annoyn him, that hee should preach the
Gospell to the poore: hee might send him,

a 1. Kin. 19. 16

b Leu. 16. 32

Num. 3. 3,

c Iud. 9. 8,

1. Sam. 9. 16,

or, 1. Sam. 9. 16,

or, 1. Sam. 9. 16,

or, 1. Sam. 9. 16,

or, 1. Sam. 9. 16,

or, 1. Sam. 9. 16,

or, 1. Sam. 9. 16,

d Psal. 45. 8,

89. 21,

or, 1. Sam. 9. 16,

or, 1. Sam. 9. 16,

or, 1. Sam. 9. 16,

or, 1. Sam. 9. 16,

or, 1. Sam. 9. 16,

or, 1. Sam. 9. 16,

* Christ our

Prophet,

e Eia. 1. 16, 1,

Luc. 4. 18,

or, 1. Sam. 9. 16,

or, 1. Sam. 9. 16,

or, 1. Sam. 9. 16,

A Sermon Preached

that he should heal the broken hearted
 he should Preach deliuerance to the
 mes and recovering of sight to the
 that he should set at libertie them, th
 brused: And that hee should prea
 19. acceptable yeare of the Lord: **th**
 knowing the will of his Fath
 our recōciliation, a should do the
 2. Necessary it was that the Sa
 cer should bee the Priest of gods
 ple, that since **b** god had no pleas
 burnt offrings, & sin offrings he mig
 10. fer his body in sacrifice to god the fa
 9 & so do his vwill, by the which we a
 10, tified: And for that it was impossible
 4 the blood of bulles and goates should
 11, Pet. 1, 18, away sinnes. **c** he might redeem vs
 19, his precious blood, being a lambe vn
 d Heb, 10, 12 led, and vwithout spotte: And fina
 that after he had offered one sacrifici
 13, sinnes: he might sit for euer at the
 hand of God, and from thence f
 carrie till his enimies should be made
 foot-stoolle.
 3 Christ
 our King,
 e 10, 16, 33,
 f Luc, 22, 42 e to over-come **p** world, **f** to subdne

flesh, a to conquer Satan, b to vanquish
sinne, c to pacifie gods wrath, d to
plucke out the sting of deeth, * to spoyle
hell of her victorie e to leade captiuitie
captiue, to giue giftes vnto men, f and
to triumph ouer all hys enemies: g yea
to direct vs his people with his word,
h to guide vs by his spirite, i to de-
fend vs by his power, k vnto whome
god gave the throne of his Father Da-
uid, * that hee might raigne ouer
the house of Iacob for euer, that
of his kingdom should be none ende.
And thus ye haue heard my beloued,
the ordinance of God, that whom the
sacrificer should reconcile vnto God,
them should he instruct, as their Pro-
phet, sanctifie as their Priest, and guide,
as their King. Judge ye then, whether
the Papistes be not of the number of
those false teachers, whome Peter
propheticed should come, (1) whiche
should denie the Lord that bought them,
which undoubtedly they doe, when by
bringing in the traditions of men, they
denie the fulnesse of Christes prophe-
cie: by setting vp their sacrifice of the

a Mat, 4, 1,
&c.
Mar, 1, 12,
&c
Luc: 4, 1, &c,
b Io, 8, 46,
c Rom, 5, 2,
d Ose, 13, 14
1, Co. 15, 54,
55,
e Psa, 68, 19,
Eph, 4, 8,
f Psa, 110, 1,
mat, 22, 44,
g Io, 10, 4.
h 10, 23,
i Psal, 2, 9,
k Luc, 1, 32,
33,

l 2, Pet. 2, 1,

ed
rted that
the Capti
be blinde
n, that an
reach the
that her
Father in
the same
e Sacrifi-
ods peo
leasure in
might of
be father
we are sa
ble, that
ould take
n vs, with
e undasi-
finally, a
rifice for
the right
ce-foorth
made by
aliquot
he sacri-
s people
dne the
flesh,

A Sermon Preached

Masse, they deny & fulnesse of Christs
Priest-hood: by mayntayning, that
Bishop of Rome is Chrites vi
generall vpon earth, they deny the
nesse of Chrites kingdome. But
them take heede and repent in time
otherwise (according to Peters co
mination) (a) they will bring vpon
themselves swift damnation. And t
much concerning the sacrificer.
** Rome cometh to bee confu*
red, the second circumstance of our
redemption, how, and with what m
this sacrificer sacrificed. And that is,
sacrificed voluntarily, willingly, and
his own accord. That this pers
on might be settled in our hearts
Paule sayth not: (as truly hee mig
Christ redeemed vs, or reconciled
to God; but, when he hadde said: (
Christ loued vs, to shew the wond
full excellencie, and incomprehensi
measure of his loue towards vs, I
addeth: (c) And gaue himselfe
vs. So was the prophetic of Dauid
concerning Chrites voluntary dea
fulfilled, reported by the author of

a 2. Per, 2, 1.

* 2, Christ
sacrificed vol
untarily wil
lingly, & of
his owne ac

b Ep h, 5, 2,

c Eph, 5, 2,

Epil

at Shrewesburye.

Epistle to the Hebrues in this manner: (a) Wherefore, when Christ commeth into the world, he sayth: Sacrifice, and offering thou wouldst not: but a body hast thou ordayned me: In burnt offrings, and sinne offrings thou hast had no pleasure. Then I sayd, Loe, I come, (in the beginning of the booke it is written of me,) that I shoulde doe thy will, O God. And thy will is, that hee should voluntarily die for vs. In th 10 of Iohn, where Christ teacheth vs, that (b) he is the good shepheard, and that we are his sheepe, to testifie hys prompt minde to die for vs, hee pronounceth: that whereas (c) no man could take his life from him, hee layde it downe of himselfe, for his sheepe. If any object and say: Yea but when Christ saw, that his bitter death approached, comparing it to (d) a cuppe, he prayed his Father, that, if it were possible it might passe from him: How then was his death voluntary, since gladly hee would eschewe it: I aunswere: this speache of Christ sheweth not any vn-

a Pl, 4, 7. 8. 9
Heb, 10, 15,

6,

7

b Io, 10, 11

c Io, 10, 18

d Mat, 26, 39
mar, 14, 36,
Luc, 22, 42,

A Sermon Preached

willingnesse to dye for vs, but
 reach of both his natures, humane
 diuine, and his willingnesse to
 himselfe in sacrifice for our redem-
 tion. For in that, Christ was sub-
 to humane affections and paines
 (a) as heavinesse, (b) trouble of
 c and agone, (into the which he fell
 so much through the terrour of
 approaching, as the sensible feel-
 of Gods wrath then began to be
 vpon him for our sinnes) it sheweth
 that he was a true and a naturall
 (*.) But in that hee subdueth the
 firmitie of the flesh, and submit-
 his will to the will of his Father
 sheweth himselfe to be god, who
 ing conceived, as touching his
 hood, without sinne, moderateth
 humane affections, in such a cer-
 rature, by the power of his god-
 hat, although hee were subiect
 them, yet they brake not out to re-
 sion against god, but were present
 without blemishe of sinne. And
 he willingly yeeldeth to gods de-
 mination, and voluntarily submit-
 himselfe

a Mat. 26. 38

b Mar. 14. 33.

c Luc. 22. 44

* Mar. 26. 39

42. mar. 14.

36. Lu. 22. 42

at Shrewesburie.

himselfe to the death of the crosse, con-
cluding his prayer: (a) Neuerthelesse
not as I will, but as thou wilt: (b)
Not that I will, but that thou wilt:
(c) Not my will, but thine be done.
We see then, that the manner of his sa-
crificing, was by a vvoling and a vo-
luntary death. Oh the exceeding loue
of Christ to vs ward, (d) who when
we were yet sinners died for vs. (e)
Greater loue than this hath no manne,
when any man bestoweth his life for his
friendes. But we are the friendes of
Christ, if we doe whatsoeuer he com-
maundeth vs. And this is his com-
maundement, that (f) we loue one
another as he hath loued vs. But he lo-
ued vs with an unfayned loue, whiche
of his owne accord gaue himselfe for
vs. Let vs therefore loue one another
unfaynedly, as becometh the disciples
of Iesus Christ. And this may suffice
to be spoken of the manner of the sacri-
ficing of Christ.
Now in the third place the sacri-
fice it selfe cometh to be considered.
Herein must bee noted two
things:

a Mat. 16.39
b Mar. 14.36

c Luc. 22.42

d Rom. 5.8
e 10.15.13.

f 1 John 3.16
The sacrifice was
the innocent
soule, the vn
defiled body
& the preci-
ous blood of
Christ.

Two things
noted.

sp. 22. 20. J

* 1, The substance of the Sacrifice is the man-head of Christ.
a Eph. 5. 2,

* Christs soule given to redeme our soules, his body, for our bodyes.

b Mat. 27. 35

c Ion. 19, 34

d Ion. 19 03

e Ion. 19, 33

f Petrus 1. 8. 19

new 20. 29,

the innocent

the pure

whod holdeth

the price

to blood

Christ

things: first, the substance, then qualities of this sacrifice, that thereby we may learne: both *what* it is, of *what* kinde it is.

Of the Substance of this sacrifice Paule speaketh in this certe, where he telleth vs, that a Christ gave himselfe for vs. So then looke what Christ is, as touching his *Man-head*, that is the sacrifice offered for vs. Christ, according to his humanitie standeth of a reasonable soule, and humane body. Therefore it followeth that he gave his soule to redeme soules, and his body to redeme bodies. Body for body, and soule for soule: yea, he gave for vs b his body to be crucified: c his blood, to be shed: d his soule to be seperated: e his life, to be pealed. So then so tenderly did Christ love vs, that f he redemmed us, not with corruptible things, as with gold: but with his owne precious blood, as of a lambe undefiled, and without spot. Which was ordeined before the foundation of the worlde, but was decreed in the last times for our sakes. f. 20.

th

hen the
thereby
is, and
sacrifice
when as
the hymn
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ther was there anie thing fitte to be-
come the sacrifice for sinnes: but the
Sonne of God, being free from sinne,
for although the sacrifices of the law
were ordained by God, yet was it
impossible, that by the blood of bulles and
goates, our sinnes should be taken away.
And although Angels be most excel-
lent creatures of God, yet was the
nature of none of them fit for this sa-
crifice. And therefore the Sonne of god
tooke not upon him the nature of an
Angell, but of a Man, that in hye
Manhead, hee might reconcile Man
vnto god, as in Manhead Man
fell from god. This was the onely
way to satisfie gods iustice, and to
pacifie his wrath, that as by the dis-
obedience of one Man Adam, many were
made sinners. So by the obedience of one
Man, christ, many might also bee made
righteous. And that, as by one Man
Adam, sinne entered into the worlde, and
death by sinne. So, by one man Christ
we might receiue the attornment, thro-
ough the remission of sinnes, to euerla-
sing life. Of this point increateh

Paule

a Heb. 10, 4,

b Heb. 2, 16,
c Luc. 1, 35,

d Gen. 2. 6.

e Rom. 5. 19.

12,

d. c. 2. H1

A Sermon Preached

Paule more at large in the fifth ch.
 Romanes, a Scripture for this
 pose diligently to be wayed. Thus
 ye see, that only Christ a
 Lion, which is of the tribe of Judah, &
 the roote of David, is worthy to open
 booke of life, and to lose the seven seales
 by My blood of the kingdom of hea-
 ven. I am the lambe of god, which he take
 away our sinnes in the lambe of god
 which was killed for us, & the lambe
 of god, which he take away our sinnes, befo-
 re the foundation of the world. And for
 conclusion of this point made, I belee-
 ve you this mysterie in our reconcilia-
 tion, that he onely is the sacrifice, who
 onely is the sacrificer. Christ the on-
 ly Christ the other, who by him-
 self hath reconciled us to god his father.
 Therefore blame us not, although we
 dare not teach (as doe the Papists
 blasphemously) that Christ is offered
 in the Lodes supper, by the minist-
 ry to god, for our sinnes, for who in
 ende of the world, was made man
 once, to put away sinne (by the sacrifice
 of himselfe,) but beleeve us, when we

a Reuel. 5. 5.
 e 1. 10. 1. 1. 1.

b Io. 1. 29.

c Reuel. 5. 6.

d. 1. Pet. 1. 20.

e 1. 1. 1. 1. 1.

f 1. 1. 1. 1. 1.

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hn 1. 1. 1. 1. 1.

at Shrewesburie. A

teach, that *a* thereby the memory of his death is continued untill his coming, according to the institution of Christ himselfe. Now since Christ hath loved us, more than hee hath loved his body, his blood, his soule, his life, all the which he gaue for *b* the price of our redemption, let vs loue one an other *c* as hee hath loued us, and so become the followers of God as deare children. And this much concerning the Substance of the Sacrifice, which is Christ himselfe. *d* The ceremoniall law had the shadow of good thinges to come, and not the verie image of the thinges. Therefore Paule knowing, that *e* Christ is the ende of the lawe, *f* (whiche hath fulfilled the law of commandementes through his obedience, *g* and performed, what former was figured in the law of ceremonies, for our redemption) calleth him in this text *h* an offering, and a Sacrifice. The kindes of Sacrificers in the lawe of Moses were manie and sundry, not deuised by *i* Men, but ordained by god, to signifye

a Luc. 22, 19

b 1. Cor. 11. 24

25

c 1. Cor. 13. 13

b 1. Cor. 6. 10,

7, 23.

c Eph. 5. 2.

**2*, The qualities of the sacrifice were an holy oblation & an obedient suffring-
d Heb. 10. 1.
e Rom. 10. 4.
f Mat. 5. 17.
g Eph. 2. 14.
h Ephe. 5. 2.

i 1. En. 1. 1.

Num. 7. 89.

A Sermon Preached

21, 22, 23, 24

a Eph. 5, 2, 3

b Heb. 9, 14

c Eph. 5, 2

d Eph. 5, 2

e Eph. 5, 2

f Eph. 5, 2

g Eph. 5, 2

h Eph. 5, 2

i Eph. 5, 2

j Eph. 5, 2

k Eph. 5, 2

l Eph. 5, 2

m Eph. 5, 2

n Eph. 5, 2

o Eph. 5, 2

p Eph. 5, 2

q Eph. 5, 2

r Eph. 5, 2

s Eph. 5, 2

t Eph. 5, 2

u Eph. 5, 2

v Eph. 5, 2

w Eph. 5, 2

x Eph. 5, 2

y Eph. 5, 2

z Eph. 5, 2

aa Eph. 5, 2

ab Eph. 5, 2

ac Eph. 5, 2

ad Eph. 5, 2

ae Eph. 5, 2

af Eph. 5, 2

ag Eph. 5, 2

nise partly the filthinesse of sinne
 vs, a wherby wee be denided fr
 god, and partly the exptation of sin
 through Christ, b wherby wee
 reconciled vnto god. All these kynd
 Paule reduceth vnto two: c An ob
 tion, and an host, both the whiche b
 termeth Christ to be. And not witho
 cause. For such was Christ the sacri
 fice in true performance, as wer the
 in shadowed figure. So by the natu
 of them, we may learne the qualities
 the sacrifice, which is Christ. For fir
 Paul calleth Christ d Proosphoran, a
 oblation, an holy offering: Second
 he calleth him Thusian an host,
 flayne sacrifice. By the first, we lear
 Christes e holinesse, by the second we
 learne Christes f suffering. It wa
 meete, that this sacrifice shoulde b
 holy, that it might sanctifie the vnho
 ly: It was meete, that this sacrifice
 shuld suffer, that it might beare god
 wrath due for sinne. The offering i
 the olde lawe, is therfore reputed ho
 ly, because it was such, as god, whic
 is holy, appointed to bee offered. Th
 flayn

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slayn sacrifice in the same law, is iustly termed to suffer, because it was a sensible beast, or a sensible bird, appointed by God to be slayne. But he might be sayde of the figures, which are these, but for want of time, I will onely speake of the trueth, which is *Christ*.

And in him, two things here are to be considered: First his *Holinesse*, Secondly, his *suffering*.

It was most necessarie, that this sacrifice shuld be holy, for otherwise it had not bene fit, to haue bene offered to the most holy God: It had not bene fit, to put away our unholinesse. It had not bene fit, to haue sanctified vs. If the salt in it selfe had not salt-nesse, it could not season the things that it seasoneth. If the fire in it selfe had not heat, it coulde not heate those things which are before it. If y sun in it selfe had not light, it could not lighten the superioure and inferiour bodyes. No more coulde this sacrifice *Christ*, make vs holie in the sight of god, were it not that it is holy of it selfe.

* Two qualities of the Sacrifice to be considered.

* 1. *Christ's holinesse*

a Mat. 3. 13

Mar. 9. 30

Lue. 14. 34

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selfe. For if reason require, that the
 thing, which is to impart a qualitie
 with another, bee first fully indued
 with the same it selfe, then must it
 necessarily be required, that *Christ*,
 whiche was to make vs holy, be first,
 in himselfe, moste holy. Nowe let vs
 consider the gracious prouidence of
 God, to vs-ward. That *Christ* might
 become an holy sacrifice, to make vs
 holy vnto our God, a he was concei-
 ued without sinne by the holy Ghost,
 b he was bozne without sinne of the
 virgin Mary, c he liued without sin
 in true obedience, d he dyed without
 sinne an innocent death. For these
 causes *Christe* is called e the holye
 thinge, f by whom we are become a cho-
 sen generation, a royall priest-hood, and
 holy nation, a people set at liber-tie: But
 to what end? verily that g we shoulde
 shew forth the vertues of him, that hath
 called vs out of darkenesse into meruei-
 lous light. And what? coulde we not be
 saued, were it not, that our sacrifice
Christ were in this absolute manner
 most holy? No verily. For God will
 not

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not that man-kind be saued, except by
Man his law giuen to mankinde, bee
 fulfilled, That is, God will so bee
 found mercifull, towards mankinde,
 in remitting of sinne, that he wil stil
 remayne iust, in requiring of man-
 kinde obedience to his lawes. Ther-
 fore, when all mankinde was gone a-
 stray, so that *a* there was none righte-
 ous, no not one: * None that understod,
 None that sought after god, y sonne of
 god himselfe became innocent man y
 in y nature of man hee might obey the
 lawes of God, y *b* as by one mans diso- *b* Rom. 5, 19
 bedience manie were made sinners, so by
 one mans obedience manie might be made
 righteous, as also before I proued.

Ro. 3. 10

Rom. 5, 19

* Two les-
 sons to bee
 learned.

* 1, the great
 nesse of our
 finnes,

* 2, The as-
 surance of
 our saluatiō,
 Leu. 11, 44,
 c 1. Pet. 1. 16.

* And here we may learne *two* lessons.
 * The one: The greatnesse of sinne,
 which could not be put away, but by
 the death of the Sonne of God:
 * The other, the assurance of our
 saluation, whiche standeth with the
 iustice of God. Let vs therefore so
 hope for life euerlasting, that o we
 be holy, as our redeemer is holy. And this
 much of the first qualitie of the sacri-
 fice, which is absolute holinesse.

F

* The

A Sermon preached

2. Christ's
Seryng.

a Pla. 50. 13.

b Leu. 1. 2.

c 3. 1.

d Num. 19. 2.

e Leu. 4. 3.

f Gen. 22. 13

g Leu. 3. 7.

h 9. 3.

i 1. 2.

k 12. 8.

l 12. 8.

m 2.

Mat. 27. 35

n Ioh. 19. 34

o 33.

P q. 30. w T

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learned

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e Esa. 53. 3.

The second qualitie of this sacrifice, which is Christ our Sauour, is his suffering. This his condition Paule putteth vs in remembrance of, when in the texe, hee calleth him Thurian, an *hoast*, a *Sacrifice*. The thinges whereof this sacrifice stood, was either a bull: or b an Oxe, or c an heffer: or d a calfe, or e a Ram or f an ewe, or g a lambe, or h a goate, or i a turtle doe, or k a yong pigeon, which was appointed by y^e law, first to be slayne, then to be offered by y^e priest vnto god, for y^e finnes of y^e people. Hereby was signified n y^e suffering of Christ, o y^e shedding of his blood, p his death vpon the Crosse, whereby hee might become q a propitiatorie sacrifice for the taking away of the finnes of the world. The Patriarches, the Prophetes, and all the children of God, from Adam to Christ, as they set the eyes of their bodies in the exercise of religion vpon these sacrifices and oblations, so vnto they set the eyes of their mindes vpon Christ then to come. Thus did Esay interprete these ceremonies, when he foreshewed, that Christ should be such

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Such a man, as shoulde haue a good experience of sorrowes and infirmities, that Christ onely should take on him our infirmities, and beare our payns. * that Christ should be wounded for our offences, and smitten for our wickednesse: that the payne of our punishment might be layd vpon him, and that with his stripes we might be healed. That the Lorde would throw vpon Christ all our sinnes: That Christ should suffer violence, and be euill intreated, and should not open hys mouth: That christ should be led as a sheepe to be slayne, and yet should be as still as a lambe before the shearer, and not open his mouth: That christ should be taken from the prison and iudgement, that he should be cut off from the ground of the liuing, which punishment should goe vpo him, for the transgressiō of gods people. That christ should haue his grave giuen him with the condemned, & with the riche man at his death: whereas hee should neuer doe violence, nor unright, neither should there be anye deceptfulnes in his mouth: Nevertheless, that it should please the Lord to smite Christ with infirmities, that when he had made his soule

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an offering for sinne, hee might see long
 11 lasting seede: That Christ should see the
 fruite and labour of his soule, and be sa-
 tisfied: who, being the righteous seruants
 of the Lorde, with his knowledge shoulde
 iustifie the multitude, for he should bear
 12 their sinnes. * And that therefore the
 Lord would giue him his part among the
 great ones, and that he should deuide the
 spoyle with the mightie, because he hadde
 giuen ouer his soule to death, and was
 reckoned among the transgressours: which
 neuerthelesse should take away the sinnes
 of the multitude, and make intercession
 for the misdoers. And that I hold you
 not longer, dearely beloued, either
 in the figures, or prophecies of the old
 Testament, whiche concerne christes
 suffering, whereby he became * a slayne
 sacrifice for sine, let vs call to minde,
 what thereof is reported in the New.
 Then shall wee finde that christes
 whole life was a perpetuall suffer-
 ring: where in he was a wearied, b hun-
 gred, and c thirsted: wherein hee was
 d bannished, e slandered and f perse-
 cuted: wherein hee was g tempted, h
 fasted, and i watched: wherein hee
 laboured

* Eph, 5, 2,

a Ioh, 4, 6.

b Mat. 21, 18,

c Ioh, 19, 28.

d 2, 13.

e Mat, 11, 18.

f 22, 46,

Luc. 3, 29

g 4, 1,

h Mat. 5, 2

i 26, 40.

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laboured, *a* preached, and *b* prayed:
 wherein hee *c* sorowed, *d* greened and
e swette water and bloud: wherein he
 was *f* betrayed by Judas *g* forsaken by
 his Apostles and *h* apprehended by
 the souldiours: wherein he was with-
 out cause *i* exclaimed against wrong-
 fully *k* accused, and vniustly *l* con-
 demned: wherein hee was *m* stripped,
n buffeted, and *o* spitte vpon: wherein
 he was *p* blinde-folded, *q* mocked, and
 disoainefully *r* crowned with thorns
 wherin he was *s* crucified, *t* tormen-
 ted, and *u* wounded, wherein he became
x accursed of God, *y* susteined his
 wrath, and *a* died a most shamfull death.
 But what was the cause, that Christ
 the *b* innocent lambe of god, should thus
 suffer for our redemption: verily to
 pacifie Gods wrath, and to satisfie his
 iustice, who would not suffer the sinne
 of man-kind unpunished in mankind
 Therefore it was expedient, that *c* the
 iust should suffer for the *d* vniust, that the
 shepherd should giue his life for his sheep,
 that the Lord, should redeem his people
 * In the vnsearchable wisdome of
 God our gracious Lorde, whiche by

a Luc. 4.31.
b 22.44.
c Mat. 26.38
d Mar. 14.33
e Luc. 22.44
f Mat. 29.49
g Mar. 14.50
h Mat. 26.57
i 27.40.
k Mat. 26.60
l 27.24,
m 27.28.
n Mat. 27.30
o 27.30.
p Luc. 23.64
q Luc. 23.29
r 23.29,
s Mat. 27.35.
t Mat 27.29,
u Io. 18.25,
x Gal. 3.13,
y Mat. 27.46.
a Phil. 2.8.
b 1. Pet. 1. 19
c 1. Pet. 3. 18.
d Ioh. 10. 11,
 * In the sa-
 crifice christ
 shineth, as in
 a merror,
 Gods wis-
 dome exten-
 dyng his mer-
 cy, & main-
 tainyng his
 iustice.

A Sermon Preached

the holines, and suffering of Christ his Sonne, hath both extended his mercy, and maintained his iustice. Extended his mercy, in forgiving his elect their sinnes, and that through Christs Holines: Maintained his iustice, in punishing the nature of man, for the sinnes of men, & y through christs suffryng. And thus much concerning y Second qualitie of the Sacrificer, which is the suffering of Christe our Lorde.

* The fourth circumstance in our redemption to bee obserued, is, *Who they are for whom this Sacrifice was offered*. Paule layeth that downe, when hee vbleth these wordes, a For vs. In the wordes before, the Apostle exhorting the Ephesians, to leade a godlie life, speaketh vnto them in this manner: b Bee yee folowers of God, as Children, and walke yee in loue: but, describing the manner of loue wherein we should walke, by the example of Christ, he altereth the person toying himselfe which wrote, with the Ephesians to whome hee wrote, and addeth, c Euen as christ hath loued vs, and giuen himselfe for vs.

Where by

Hereby we learne that the beleeuing
Iwes, as was the wyter, and the be-
leuing Gentiles, as were they to
whome the Epistle was wrytten, are
they for whom Christ offered himself.

11. 1. 2. 3. 4. 5.

But here more deeply must bee
considered the state and condition of
bothe. And that shall we finde, when
by Gods word we learne, what wee
are by nature, & the lances must bee
such, as is the tree: & the surges must
be such, as is the fountaine. But A-
dam & fallen from god by transgres-
sion, is the tree from whence wee
spring: Adam & stayned with sinne,
is the fountayne from whence wee
flowe. So are wee by our parentage
alienated from God, and stayned
with sinne, & being descended from
Adam after his fall. Suche were wee
for whome Christ gaue himselfe. So
many Sacrifices, being all figures of
the sacrifice of Christ, ordeined of god
to bee offered for the sinnes of the
people, do euidently prooue that Gods
people, for whome Christ was offered
are all polluted with sinne. It is true,
that the auncient Israelites were gre-

* Christ of-
fered for the
beleeuynge,

1. Iewes

2. Gentiles.

* We are by

nature the

children of

wrath,

a Luc. 6. 44.

b Iam. 3. 11. 6

c Gen. 3. 6

d 3. 7.

e Gen. 5. 3.

f Leu. 4. 2.

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A Sermon Preached

^aExo.1.11.

&c,

^bExod.14.1,

^cRom.5.8.

^d1.Tim.1.13,

^eGal.3.13.

^fEsa.53.4.

^g3.9.

^h53.6,

ⁱMat.9.12,

^kMat.9.13,

1.1.Tim,1,15

* That christ

saueth sin-

ners,teache

vs two

things, our

owne misery

2 gods mer-

cyc.

uously. ^a oppressed in Egypt by the
 tyranny of Pharaos, & from thence ^b de-
 liuered by ^y commaundement of God,
 through the conduction of Moses, but
 with all, therby is prefigured, that we
 bee all through sinne, became slaues
 to Satan in this world, and through
 the wil of God, by the power of Christ
 deliuered from that spirituall capti-
 uitie. The Prophets, Christ, and the
 Apostles teache, that they, for whome
 Christ died, are ^e steined with sinne, &
 transgressours of Gods lawe ^e and sub-
 iect to his curse. Esaye propheciying of
 our redemption, calleth vs ^f weake, ^g
 wounded, and sinfull ^h. Christ, spea-
 king of the same matter, pronounceth
ⁱ That the whole need not a phisition,
 but they, that are sicke: ^k And that hee
 came not, to call the righteous, but the
 sinners to repentance. And Paule, spea-
 king of the accomplishment of oure
 saluation, leaueth it thus recorded: ^l
 This is a true saying, and by all
 means worthy to be receaued, that
 Christ Iesus came into the world to
 saue sinners, ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z
 * It may be, ^y some wil demaund,
 why

why I vige so greatly thys point. I
answere: Chiefly for two causes.

* First to teach vs, by acknowled-
ging of our sinnes, *a* to humble oure
selues vnder the mightie hand of god
that hee may aduance vs: *b* and to
seeke vnto christ by fayth, that hee
may deliuer vs: knowing that *c* God
hath shut vppe all in vnbeliefe: that hee
might haue mercy on all. And to this
ende doth Paule dispute mightily in
the Epistle to the Romaines, prouing
that, *d* by the vvorkes of the law, no flesh
can be iustified in the sight of God. But
that, *e* wee are iustified freely by grace,
through the redemption, that is in Christ
concluding, that *f* a man is iustified by
fayth without the vvorkes of the law.

* I. our own
misery,
a Mat, 23, 12

b Ioh. 3. 16

c 11 32,

d Rom, 3, 20

e 24,

f 28.

* Then, to sette befoze the eyes of
our mindes, the exceeding measure of
the loue of God towardes vs, *g* which
so loued the world, that he hath giuen his
onely begotten Sonne, that whosoener
beloneth in him, shuld not perish, but haue
eternall life. But seeing *h* God hath
thus loued vs, when we were bys eni-
mies, that he reconciled vs vnto himself,
by the death of his Sonne, ought not we

* 2, Gods
mercy,
g 10. 3, 16,

h Rom, 5, 10

A Sermon Preached

a Eph, 5, 1, then *a* to be followers of god, as deare children, *†* and to walk in love, as Christ hath loved vs, and given himselfe for vs (to be) an offering and a sacrifice of sweete smelling savour to god. Hetherto concerning the persons, for whome christ died, euen for vs miserable sinners.

*** 5, This sa-**
crifice was
offered to
God.

b Eph, 5, 2,

The fifth circumstance, in our redemption diligently to bee considered, is *unto whome* this holy sacrifice was offered by Christ for our reconciliation. This doth Paule in this text evidently shewe, when as hee teacheth, that it was offered *b* to god. When parties at unitie growe to discorde, then is there occasion offered of reconciliation, whiche cannot be accomplished, but by the good discretion of a dayes-man, by whose meanes, the party offending is reconciled to the party offended. So stood the case betweene god and man continued in that perfection, *c* wherein God had created him. But when *Man* had transgressed the lawes of his God *d* by eating of the forbidden fruite, then grew there discorde betweene God and *Man*

c Gen, 1, 26
5, 127.

d Gen, 3, 6, 7,

Man the creature, became the *partie* offending: and God the creator, the *partie* offended. But such was the peril of this falling out, that *Man* became subject to gods wrath and iudgment. Hence grewe the occasion of an holy reconciliation, wherein the fauour of God onely, which was offended, was to be obtayned for *Man* onely, whiche had offended. But what fit days-man could than be found to reconcile *man* vnto God? Onely Christ, both God & *ma*, as more at large before I shewed. And how then? God woulde not, y this reconciliation should be wrought by diminishing y least iote of his iustice.

* Wherein standeth the iustice of God, urged by him in this reconciliation. 1. That *mankinde* keepe the lawe giuen: 2. That *man-kinde* be punished for the law broken. And thus was hee affected, vnto whome the sacrifice of pacification was, to be offered. Marke now y discretion of christ our dayes-man. In his *Manhead* hee obeyeth Gods lawes: In his *man-head* hee is punished for the breache of Gods lawes. hee obeyeth Gods lawe

Man the party offending God offended,

a Gen, 2, 17,

yd benifit

-ob find

worol

disob

Christ the Dayesman,

* The iustice of God considered in two pointes: 1, obedience, punishment.

cor. 5, 21

2, Cor. 5, 21

c Pet, 2, 22,

b 2, Cor. 5, 21

c Pet, 2, 22,

* Obedience
yelded by
Christs inno-
cent life.
* punishmēt
sustained by
Christs do-
lourous
death.

1 Cor, 5, 21

b Gal, 3, 13

14

* 6: This
sacrifice
wrought our
full redemp-
tion.

law, by his innocent life: & He is pun-
ished for the breach of Gods lawe,
by his dolorous death. By his obedience,
he satisfieth Gods iustice: By his suffe-
ring, he pacifieth Gods wrath. Thus
did Christ our dayes-man offer himself
obedient and patient, to God the par-
tie offended, so to winne his fauour to
Man the partie offending. By thys
meanes Christ, a which neuer commit-
ted sinne, made himselfe to be reputed a
sinner for vs, that we which are ful of sin,
should be reputed in him righteous before
God. That, b he becomming accursed
for vs, * we might become blessed thro-
rough him. So was it necessary, that
vnto God this sacrifice shoulde be of-
fered, that we therby vnto god might
be recōciled. Of this point this much
may suffice.

* The sixt and last circumstance
of our redemption, proposed by Paule
in this text to oure consideration,
sheweth, vwhat effect this sacrifice
wrought, and vwhat successe Christ had
in this his attempt, thus to recōcile man-
kinde vnto god. This point is therfore
the moze deeply to bee considered
because,

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because therein eyther is the rising
 againe into consolation, or the down-
 fall into desperation. For, if Christ
 preuailed in this his mediation, then
 are wee saved: but if hee fayled, then
 are wee damned. Paule therefore to
 heale the wounde of the conscience
 pearced with sin, concludeth, that this
 Sacrifice, thus offered by Christ, peel-
 ded, as a sweete smelling sauoure in the
 nose-therles of God. By this metapho-
 ricall speach bozrowed from the man-
 ner of offering incense, and burnt Sa-
 crifices the Apostle sheweth, that *b*
 the deuise of the Lorde prospered in the
 hand of Christ: That is to say, that *c*
 Christ the seed of the woman hath troa-
 den downe the head of the Serpent: That
d christ our high priest, with this
 his one offering, hath consecrated vs for
 euer, unto God, whiche are sanctified:
 That *e* Christ hath redeemed vs from
 the curse of the lawe *f* being him selfe
 made a curse for vs: That *g* the Lord in
 the bloud of his son hath made with vs his
 elect his new conenaunt: that he will put
 his lawes in our heartes, and write them
 in our mindes: And that hee will remem-
 ber

a Eph. 5:2

b Esa: 53, 10

c Gen 3, 15

d Heb, 10, 14

Gal, 3, 13

f Deut: 21: 23:

g Heb: 10: 16

A Sermon Preached

ber no more our sinnes and iniquities.

And this is the mightie effect of the gracious reconciliation mercifully undertaken, & wonderfully accomplished by Christ our Lord. I shewed before that the oblations and Sacrifices of the old lawe were all figures of the Sacrifice of Christ, and their Priest-hood a line of his priest-hood

The accepta-
tio of christs
sacrifice figu-
red in the
approbation
of the obla-
tions & sacri-
fices of the
Fathers,

a Gen:4.4.

b Heb. 11.4.

c Gen. 8. 21.

d Leu. 9. 24.

2. Chro. 7. 1.

Then must it proportionably follow, that the acceptation of their sacrifices before god, was also a figure of the allowance of the sacrifice of Christ. a

So had the Lorde in ancient time respect vnto Habel and vnto his oblation,

b insomuch that god himself testified of his giftes. c So did the Lord smell a

sweete fauour from the vvhole burnt offering of Noah, after the flood, offered

upon the alter. d So did the Lorde

eftsoones send down fire from heauen which consumed the burnt offerings

and the sacrifices, whiche in his lawe he had appointed to be offered to him.

What shall wee thinke? Doth the Lord delight in bulles flesh, and in the

bloud of goates? e No: But the Lord our god, by accepting these sacrifices,

pre-

e Psal. 5, 8, 9.

10. 11. 12. 13.

at Shrewesburie.

prefigureth the allowance befoze hys
 maieſty, of the ſacrifice of Ieſus chriſt
 whereof theſe were ſhadowes and fi-
 gures, as befoze I ſayde. Thus was a ^{a Heb. 19. 28.}
 Chriſt once offered to take away the ſins of
 many, & is entred into the very heauens
 to appeare now in the ſight of god for
 vs: * vubo, by the ſacrifice of himſelfe, ^{24,}
 hath put away ſinne, (b) remaining ^{26.}
 a prieſt for ever after the order of Mel- ^{b Pſal. 110. 4.}
 chizedech: and is ſet down at the right ^{Heb. 5. 6.}
 hand of god the Father in power and
 glorie c untill his enemies be made hys ^{c Pſal. 110. 1.}
 foot-ſtoole. And this much concerning ^{Mat. 22. 44.}
 the laſt point of our redemption.

* Seeing therefore, brethren (that I
 may conclude the whole with the
 wordes of holy ſcripture) that by the
 bloud of Ieſus we may be bold to enter
 into the holy place, By the new and li-
 ving way, which he hath prepared for
 vs, through the wayle, that is his fleſhe
 (And ſeeing we haue) an high Prieſt
 which is ouer the houſe of god, * let
 vs draw neere with a true heart, in
 aſſurance of fayth, our hearts being pure
 from an euill conſcience, And waſhed
 in our bodies with pure water let vs
 keepe

The conclu-
 ſion exhorta-
 tory.

Heb. 10. 19,
 20.

21,

22,

23.

at Shrewesbury.

keep the profession of our hope, without
wauering, (for (he is) faythfull that
promised). And let vs consider one an

24. other, to prouoke vnto loue, and to good
uorkes. . Not forsaking the fellowu-

25. ship, that vve haue among our selues, as
the manner of some is, but let vs exhore
one an other, & so much the more, because
ye see that the day draweth neer, So shal

we be followers of god, as deere chil-
dren, and walk in loue, euen as Christ

• Eph. 5. 1. 2 hath loued vs, and giuen him self for
vs, to be an offering and a sacrifice of
a sweet smelling saour to god which
the Father of heauen, and the god of
all mercy worke in our hearts for Ie-
sus christes sake, by the operation of
his holy spirit, vnto whom, father son
and holy ghost, thzee persons and one
true, omnipotent, gracious, glorio-
us, and eternal god be al honour and glo-
ry, prayse, power, and dominion for
euer. Amen.

¶ FINIS.

